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# International Journal of Religious Education

Volume 20—Number 7

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## For Distinguished Service

**T**HE FIRST national Russell Colgate Distinguished Service Citation was awarded by the International Council of Religious Education to Mr. James L. Kraft at a fellowship luncheon of the Council, including the seventeen Advisory Sections, on February 8, during the twenty-second annual meeting. A watch chain emblem was given him, together with an embossed citation which read as follows:

### NATIONAL AWARD

THIS IS IN RECOGNITION of the outstanding contribution which has been made to the cause of Religious Education in North America by James Lewis Kraft, whose record of service is as follows:

*In His Local Church:* Superintendent, Sunday school for thirty-four years; Chairman, Board of Deacons; Chairman, Committee, Troop No. 801, Boy Scouts of America.

*In His Home City and State:* Trustee, Northern Baptist Seminary, Trustee, Shurtleff College.

*In National and International Relationships:* Acting President, the International Council of Religious Education; Treasurer since 1921; President since 1928, Board of Trustees, International Training School for Sunday School Leaders; Vice-Chairman, Board of Directors, National Committee on Boys and Girls (4-H) Club Work; Chairman, Sponsoring Committee, New Development Program, Board of Education, Northern Baptist Convention; Co-founder, Laymen's Crusade for Christian Education; Treasurer, International Association of Daily Vacation Bible Schools.

**T**HIS AWARD is to be made each year in memory of the late Russell Colgate, president of the International Council until his death in 1941. Mr. Kraft was selected for this honor by a permanent electoral college of one thousand lay men and women. The names of these electors were submitted in response to invitations addressed to the forty-two denominations and thirty-one state councils who are constituent members of the International Council, and to twenty of the larger related city councils. Mr. Kraft's election by such a representative group is indicative of the high regard in which he is held by leaders in religious education in the United States and Canada.

As can be seen by the list of his activities above, Mr. Kraft has outstanding capacity for leadership in his local church, his denomination, and in interdenominational bodies. For thirty-four years he has been the vigorous superintendent of the Sunday school at the North Shore Baptist Church in Chicago. This school of 1250 has an effective educational program for the entire membership and the community around the church; it surrounds these people with a fellowship of high quality; and it contributes with large and increasing interest to a world-wide missionary program.

As founder and first president of the Kraft Cheese Company, and now chairman of the board, Mr. Kraft is not without renown as a business executive. It is fitting that he should also be recognized as an untiring worker in Christian education and as a staunch lay friend of those agencies which attempt to reach children and youth with Christian teachings.



# EDITORIALS

## **The United Christian Youth Conference of North America**

**W**ILL LEADERS of Christian education catch the true significance of the Christian Youth Conference? Will they see it as a thrilling venture? A significant event? And a challenging opportunity?

Scheduled to meet at Lakeside, Ohio, June 27 to July 2, called by the United Christian Youth Movement, the Conference is fraught with rich opportunity for Protestant work among young people. As plans develop and as time for the Conference draws near, the thoughts of those young people and their leaders who are aware of the potentialities of united youth action turn thoughtfully, prayerfully, expectantly to Lakeside. This should be true of all leaders of Christian education.

Certainly the stated purposes of the Christian Youth Conference are pointed at the needs of today:

1. To express the unity of Christian young people in achieving the task of the Kingdom of God.

2. To inspire local, state, and national youth groups with an ecumenical spirit operative in meeting needs of youth today.

3. To crystallize in the minds of youth of North America the United Christian Youth Movement as the spearhead of their cooperative work in building today for a Christian world.

At a time when all who sincerely hope to solve the problems of our world in terms of human need are agreed that the nations of the earth must develop a sense of unity, when everywhere the disastrous results of divisiveness and self interest are evident, it behooves the Protestant church to give Christian youth every encouragement to attain the first objective of the Conference.

Churches are probably rendering better services to their young people than the pessimistic critics of the church realize, but they do lack the ecumenical spirit in facing their problems. Literally thousands upon thousands of young people are lost each year to a life of Christian service because many churches, ill equipped to develop an adequate youth program individually, are too indifferent or too self-centered to join hands and give the young people a vital and appealing Christian opportunity.

Other churches faced with tremendous community problems, calling for the finest team play the Christian church can give, go forth to meet their community task like a football team whose line is already riddled by the interference. Alone they are unable to halt the streams of American youth whose lives are challenged only by an unthinking nationalism or a barren secularism. What a difference the impact of our churches upon the youth of any community will be when they meet their task with cooperative understanding—a real team working in Christ's name! Local, state, and national youth groups do need the ecumenical spirit, and they need to apply the implications of that spirit at home.

Finally, the Conference hopes to fix in the minds of Protestant Christian youth, the United Christian Youth Movement as the spearhead of cooperative action. If there is to be cooperation, there must be a focus of that cooperation. Created in a democratic way and by a dynamic Christian spirit, responsive to the needs of its constituents, inclusive now of 10,000,000 Protestant young people, the United Christian Youth Movement is and ought to be that focus of cooperation.

Furthermore, youth movements are characteristic of our day. Such movements can be both good and bad. To say that America will not have important youth movements in the future is to fly in the face of historical evidence. It is to be hoped that Protestant leaders will possess enough statesmanship to back the United Christian Youth Movement to the fullest and help it achieve its potentialities now. A positive movement may make a future Protestant reaction unnecessary if secular forces try to assume control of our youth.

The Christian Youth Conference deserves the best support Protestant leadership can give it. Its purpose is challenging; its spirit is consecrated; and as its program develops, offering an array of splendid leadership, it promises a vital contribution to the total program of the church.

What can leaders of Christian education do? They can plan to get the very ablest of the youth of their communities to Lakeside. They can prepare their youth groups to receive the reports of the Conference by a widespread use of the preparatory discussion material which will be published in the June issue of the *Link*. They can give encouragement and wise guidance to the zeal and inspiration of returning delegates. Christian leaders can plan now to harness the power of Lakeside for use in their local communities. And above all they can join those who are hopefully and prayerfully expecting great things from the Christian Youth Conference of North America.

—ISAAC K. BECKES

## **Welcome to a Fellowship**

**T**HE PAGE PROOFS for the March *Journal* always come from the printer during the week of the Annual Meeting of the International Council of Religious Education. While the machine of the Council business continues to revolve, these must be corrected so that this issue, in journalistic parlance, may be "put to bed."

There is a meaning in this accidental coming together of two events: the meetings of the Council give living expression each year to one of the most precious things about Christian education—the living fellowship that binds together those who are devoting their lives to it. For, if the Christian Church is to fulfill its divine function of binding the world together and healing the wounds of division, it must be bound together within itself and be healed of God in its own wounds. Christian education has a unique and vital part to play in all this. And these annual meetings stand at a point of central influence in Christian education.



Thus the fellowship spirit of that week is a precious asset to Christianity.

But, the reader says, only a few of us many thousand readers can attend those meetings. How do we come in?

*You are in now in the fact that you hold this magazine in your hand!* You have been in as long as you have been a reader. For the *Journal* is a monthly expression in print of the same fellowship that is abroad during those annual meetings. In its writers, through its various services, by its constant re-vitalizing of old ways and its pushing out to find and test new ways, it is an annual meeting once a month. So, welcome to every reader to this large and growing fellowship of which he is already a part!

## What They Think - IV

A SECRETARY of an Army and Navy Y.M.C.A. has a unique opportunity to know what men in military service think about everything—including religion. Paul W. Somers, Executive Secretary of the Army and Navy Y.M.C.A., Vallejo, California, and a member of the *Journal's* Advi-

## Tolerant, But Passionate!

NOW A CERTAIN MAN had two friends—Margaret, a socialist, and James, a capitalist—each red-hot “for the cause” and still heating. In fact the two were such ardent advocates of an Idea that they finally couldn’t teach any more in the same Sunday school. Margaret lived on the south side of town and James on the north, while the man lived in between and was proud that he could be a friend of both and call them by their first names.

He was “in between” in more senses than one, for he saw enough good in the basic purposes of socialism to be sympathetic with Margaret, although she dubbed him a mere “glorified liberal like Overstreet,” not courageous enough to go all the way and join “the party.” And he saw enough good in capitalism to warm up to James, although that good brother suspected him of playing fast and loose with some wild-eyed social ideas and refused to let his daughter read a Fosdick prayer for peace in the man’s worship service in the high school department.

So the man, having his own sense of humor, used to say that when “the Revolution” came, Margaret would grab her gun and start out to shoot him and James would start off with his gun and a similar intention; his only hope would be that they would meet in front of his house and he could escape by the back door while they banded away at each other.

Now in this true story there is an epitome of life.

We human beings seem to arrive at truth by getting hold of bits of it—one-sided views of it, controversial phases of it—and then organizing our minds and our parties to push that one view and to fight the folks who hold another.

For instance, public opinion in the United States is just now drifting dangerously into a split over isolationism versus world cooperation. Each side boasts the good things in its view and derides the weak points in the other. But does it admit there is a good in the opposite view and perhaps some fault and danger in its own? Never! We have

sory Committee on the Post-war Church, sends us the following statement along with his acceptance of membership:

“Conscientious individuals who had any former contact with the church returned from World War I disillusioned about religion in general and cynical about the ability of the church, as such, to bring about fundamental social changes. It is my opinion that those returning from this war will bear deeper scars of disillusionment and cynicism, because twenty-five years of effort on the part of the church and the better people of the world failed to prevent the recurrence of war on a more horrible basis than ever.

“The demands on the home church will, therefore, be heavier and more insistent by those who stay with the church and feelings will be increasingly bitter and cynical among those who desert the church. The pacifist movement will grow tremendously and the church will be faced with two factions; one willing to continue backing up progress by force; the other insistent that another way must be tried. The church will have to provide better leadership, capable of keeping pace with and capable of challenging the men and women who have personally participated in such a devastating experience.”

had many a war of words as to whether God is immanent or transcendent, while he has had to wait for us to get a view big enough to include both. So it is with the old scrap between states rights and federal authority, public ownership and private ownership, government control and private initiative, the “T” formation and old-fashioned straight-football!

And all the time, while these partisan fights go on, the course of history and vast events and a few people work out some solution that combines *some measure of the good that is in each extreme*. Final progress comes through a synthesis of the good points in opposing views.

This means that each of us must choose whether to fight on the partisan front or on the synthesis front. If we choose the former, enthusiasm will come easily; we will have the hearty support and comfort of partisan friends who think us infinitely wise because we agree with them. But if we choose the task of synthesis, we will have to do more of our work alone. And we will see the thing in such broad terms and be so tolerant that we are likely to lack enthusiasm.

Therein lies the problem! How can a person be tolerant and passionate? *Only by looking deeper into life—into life as a whole—than the partisan does.* He must read more, think more, ponder more, pray more, stand in wonder at the grandeur of things more than one who draws his momentum from a partisan view, *and do it all differently.* He will do these things in such a fashion that, for instance, the way of God with the stars and a small child, the reasons that lie back of vast social events, the power in some great human character, will become real to him, so real as to give drive and enthusiasm to his spirit.

He must learn, slowly perhaps, to love all the facts—not just those that support his prejudices—for only in all of them does he find God. It is in this sense that “the truth shall make you free.”

(This is the third in a series of editorials projected in the September issue under the heading “Choose Truth or Repose.”)



# What God means to me

By James Gordon Gilkey\*

**T**O BEGIN WITH, God is for me a satisfying explanation of the strange universe within which I find myself. Why do I call the universe "strange"? Because it is so vast and at the same time so orderly. "An airplane, flying day and night at a constant speed of 200 miles per hour, would need more than 52 years to make the journey from the earth to the sun. Yet that journey, long as it seems, is only one-fourteen billionth of the distance from the earth to the farthest known star." Such is the size of our universe . . . and in that universe is order or disorder the prevalent thing? Obviously the prevalent thing is order. Every fresh advance of science discloses new elements of adjustment, arrangement, structure, apparent purpose.

How can I explain such a universe? The only explanation which satisfies me is the one offered by modern Protestantism. It says, "This vast and orderly universe is not, cannot be, the product of blind chance. Rather it is the deliberate creation of an Unseen Mind-and-Power-and-Goodness to which we give the old and admittedly vague name 'God.' It was God's mind which conceived the plan of this strange universe, God's power which brought the universe into being, God's goodness which made its basic processes work toward order rather than disorder, beauty rather than ugliness, the victory of truth rather than the victory of falsehood, the triumph of right rather than the triumph of wrong." Thus for me God is a satisfying answer to the basic riddles of life.

The second thing God means to me is much harder to define. Perhaps I might say simply that for me God is an Invisible Companion. Of course I have never had any physical sensations of God's nearness, nor do I ever expect to have any. Yet to me God is indescribably real and near—an Unseen Presence permeating the realm of Nature and continually enfolding my life and the life of every human being.

Gazing at human beings I find myself saying, "These human beings are not chance fragments of living matter. Rather they are God's children. Through a carefully planned life-process he brought them into the world, and now he surrounds all of them with his purpose, his love, his interest, his eagerness to help. Many of these human beings are sinful, and many others are ignorant. Only a few really deserve God's friendship and God's aid. But to them all God offers these things, asking only that in return they live steadily at their best."

Holding this view of life I find God an Invisible Companion as I make my way through the years. Without my faith in him, without the sense of comradeship with him which my faith gives me, existence would be for me indescribably lonely. Glimpses of the vast and relatively

empty space which surrounds our drifting earth would be nothing less than terrifying. But the sense of God's reality and nearness changes all this. The threatening loneliness and fear vanish, and the old words "Underneath thee are the everlasting arms" seem utterly true.

To me God is also a source of inward help at moments of tension and need. What do I mean by "inward help"? Perhaps these sentences, quoted from a recent biography, will explain. "During the night we three children were suddenly awakened by a sharp cry of pain. We rushed into father's room and found him standing there, his hands clenched in his dark hair. His eyes were full of misery and amazement, his face was white as that of the dead. He frightened us. He realized this, or else his intense will mastered his agony, for presently he said, 'Let us give thanks.' Then he turned quietly toward a little sofa in the room. There lay our mother, dead." In that moment of supreme crisis what emerged in the inner life of that bereaved man? A saving quietness, a saving strength, a saving wisdom, a saving courage. The immediate source of these things was of course the ingenious mechanisms operating within his body and his brain. But their ultimate source (so I believe) was the Kindly God who planned those mechanisms, and then so arranged the life-process that they became part of his native equipment before he entered the world. Now through those mechanisms God brought the man the help he so urgently needed.

So day by day, hour by hour, God brings every human being who lives at his best the inward resources he needs—quietness, strength, wisdom, courage. God does not give any of us immunity from disaster, or deliverance from the strains and frustrations which the complex scheme-of-things continually thrusts upon us. But God does give us power to face hardship, power finally to master it. To me, as to numberless other individuals, God is thus "a very present help in trouble."

The final thing God means to me? He is my ground for hope and confidence as I face an admittedly uncertain future. Like every observant human being I realize that hostile forces are not only present but continually active here in our world. Their ultimate origin I cannot entirely explain: their grim power over us is a factor with which I know I must continually reckon. Eventually some of those forces will bring about my own death. Others might conceivably disrupt the realm of Nature, or wreck beyond repair the social structures which the human race has slowly and laboriously built. But believing in God I face this admittedly uncertain future with hope and confidence rather than with fear and despair. I am convinced that God has so planned and shaped the scheme-of-things that the forces making for life are stronger than those making for death, that the forces making for order are more powerful than those making for disorder, that the forces making for right are more resourceful than those making for wrong. Thus I am confident that death will not be the end of my career, that the realm of Nature will survive the attacks continually made upon it, that human society will grow better rather than worse as the slow centuries pass. Without my faith in God the future would be for me even more disturbing than the present: with my faith in God the numberless tomorrows seem not only secure but also bright with promise.

\* Minister, South Congregational Church, Springfield, Massachusetts.



# Teaching the Bible through activities

By Ruth E. Worthington\*

**W**E WANT boys and girls to know and admire the courageous and faithful men and women whose stories are recorded in the Bible. We want them to be able to see these people of long ago against the background of life in their own day. We want them to see Jesus in the Palestine of his day and to understand what his sympathy and compassion meant to people oppressed and unhappy under Roman rule. We want them to understand the world into which the followers of Jesus went in making known his story. To make the Bible stories live is not easy. Can we do it?

We can if we make our approach through the things in which boys and girls are interested. They are tremendously interested in any challenge to their creative abilities. Children learn little from listening except as they need the information the teacher gives in furthering some interest of their own. When the session is a sharing and doing process, the degree of learning is increased.

## Roller movies, dioramas, radio scripts, worship planning

A group of juniors was to spend two weeks of vacation church school in studying Joseph. Following the daily story and discussion time, they divided into committees. The roller movie committee went to work with pencil and paper, deciding with the adult advisor what scenes must be shown to give the outstanding events of Joseph's life. These were drawn with crayons on a roll of shelf paper, the paper then being pulled across two wooden rollers in the end of a box. There was constant consulting of pictures for ideas and of the Bible for facts.

A second committee began work on dioramas. Clothespins and cloth were transformed into the family of Joseph; bits of stiff paper, cotton and mucilage became woolly sheep, crepe paper and sticks became trees. Scenery was drawn on the inside of cardboard cartons and against these backgrounds the clothespin figures and trees were set up. There were the brothers watching flocks of sheep on the hillside while Joseph approached in the distance. There was Joseph, the great man of Egypt, forgiving the brothers who had sold him into slavery.

A third group worked on a radio dramatization. This sent them to their Bibles for conversation and confirmation of facts. They planned what parts of the story could be omitted without loss of continuity and what was essential. They dictated the conversation to the adult leader. They dramatized scenes to get into the spirit of the play. One boy's pride in the microphone which he devised with his father's help was great.

A fourth group planned worship, learning hymns which the whole group would later share, making the worship

center beautiful.

For an expenditure of less than two dollars on material twenty-three juniors shared in a happy experience of doing things together with their grown-up friends. The experience left the children with a deeper knowledge of the Bible and attitudes which made them ready for further learnings, as evidenced in the question, "Will we have another school like this next year?"

## Stained glass window; friezes, time lines, slides

Teachers of religion have no time for pointless drawing and coloring but there is a place for a purposeful use of these skills. A primary department planned a stained glass window for their worship center. Each grade took a section as its responsibility for the year. When on a Sunday they decided a picture could be made to remind them of the story, they drew and colored with crayons a little section of their window. By the end of the year each grade had completed its part and these were mounted on a plywood triptych. Every inch recalled stories of the year and it was a thing of beauty and worth in its place as a background for worship.

It may be a frieze or mural which is developed to picture the Bible stories studied. An older group may develop a time line illustrated with small drawings. A series of charts may record the results of study and investigation or a picture map may tell its own story.

Perhaps there is no more fruitful activity for junior or junior high groups than the making of lantern slides. Here is an undertaking worthy of their best efforts. Slides call for research in Bible and reference books and study of pictures and maps. Their first efforts thrown on the screen will lead to the correcting of weak spots which are revealed. In the explanations of the individual slides, or in the working out of a dialogue to tell the story, they will be growing in a spirit of readiness for further study as well as in knowledge of the Bible.

## A real 16 mm. motion picture

The first-year intermediates were making a survey of the Old Testament. They had come to the life of Joseph, the most complete biography of the Old Testament. Was it to be taught again in the stereotyped way of former years? "Why not make a motion picture of the life of Joseph?" The response was wholeheartedly in favor of the plan. One Sunday the four classes met together and surveyed the life of Joseph in its entirety through stereopticon slides. Discussion followed and they decided which part of his life each class would study to determine the scenes to be dramatized for the movie, and to plan the script. Special committees met during the week to make further plans. The cast was decided upon. The class grappled with unforeseen problems. Good ears of corn and poor ears of corn could be taken care of, but how would one get sheaves of wheat to bow down? What were they to do about the sun, moon and stars? And most serious of all, how could they show seven fat cows and seven lean cows coming from out the river? They studied pictures for costuming and backgrounds, and for ideas in dramatizing the story. They scanned each film before it was edited to see what things should be improved in future scenes. It was with unbounded pride when, after three months, they showed the results of their work, two reels of 16 mm. film, to their families and friends in the church.

\* Supervisor Weekday Church Schools of the Connecticut Valley; Northampton, Massachusetts.



Children learn about life in ancient Palestine by building houses, constructing model villages, and painting murals of landscapes.

Theodora B. Kerr



The values of the undertaking justified the effort and expense. Boys and girls came to know the story of Joseph in all its richness. There had been opportunity for much practice in living and working together. Heretofore in different boys and girls became regular and interested members of the church school and later of the church. That the church school had become a place where one did interesting and worthwhile things, was reflected in their attitudes and responses. When film is again freely available, Kodachrome stills will be a fertile field for experimentation in all age groups. As boys and girls dramatize the Bible stories and explain the resulting series of slides to their friends, the Bible will assume reality in their thinking and experience.

#### An imaginary letter

Some of the most satisfying activities lie in the realm of the imagination and mind. A weekday church school class had studied the Gospel story of the meeting of Zacchaeus with Jesus. The teacher said, "Perhaps someone had told Zacchaeus to be sure to see Jesus when he came; else why should he, a man of wealth, have climbed into a tree to be certain of a glimpse of him? Why not let Zacchaeus write a letter to this person, telling how he felt after Jesus had come and gone?" The class decided to write the letter to Matthew, because having himself been a tax-collector who had experienced the friendship of Jesus, he might well have told Zacchaeus to see him. Sentences came in quick succession from various parts of the room and the teacher took them down. Frequently she read back what had been written and revisions were made. This is the letter which resulted from their group thinking.

*Dear Matthew:*

Thank you for telling me that Jesus was coming through my village. Our meeting place was very strange indeed. As you know, I am very short so I had to climb a sycamore tree. As Jesus was passing by, he looked up and saw me. He told me to come down quickly because he wanted to stay as a guest at my house. The people thought it was very strange for Jesus to talk to a tax-gatherer because as you know, tax-gatherers are hated by most people. The people followed us right to the door of my house. I said that I would give back all the money that I gained from cheating people and four times more. And I would give half of all my money to the poor. When we went in the house and closed the door, the people were still crowding around. One of them was

angry and threw a stone through the window. Again they were all angry at me but it was worth it. When it was lunch time, we both went up on the roof and talked. Jesus told me some stories and after he finished I really believed that he was the promised Messiah. I feel very strange about being a poor man, but I had rather give my money to a person that is poor than to keep it for myself now that I know Jesus. Thank you for informing me that Jesus was coming. Now as I walk down the street I have many friends.

*Your friend,*

ZACCHAEUS

#### An impersonation

A fifth grade group was studying the life of Moses. They were at the point where Moses was making his escape after killing the Egyptian. How did he feel when as a fugitive from justice he wandered in the desert? What was he thinking as he made his lonely way along? The space to the front and side of the room became the desert. A boy of the class became Moses. He walked slowly, head bent, thinking aloud. "I did not mean to kill him. I didn't think I hit him so hard. I wonder what my mother is thinking that I do not return. I wonder if she is worrying. I promised her I would help our people and now I can never do anything for them. I have lost my chance. Perhaps I will starve here in the desert. I cannot see anything to eat and there is no water to drink. If only I had not hit him so hard! I wanted to help and now I have spoiled all my chances." As he walked back to his seat, a boy who had never heard the Moses stories said thoughtfully, "I have a suspicion that Moses *will* come back to help his people!" Again a bit of the Bible came alive for a class as one boy lived again an experience of early Hebrew tradition.

To sum up the values of activities in the teaching of the Bible: (1) Activities arouse interest without which a teacher cannot teach. (2) They afford opportunity to practice cooperation and sharing in the fulfillment of a common purpose. (3) The Bible people become real as knowledge becomes more complete and imagination endows them with life. (4) The church becomes a place where interesting and worthwhile things are done. (5) The teacher finds a new incentive to further research and study and to the accumulation of resource materials, and finds a growing satisfaction in her teaching task.



# Vacation schools in war time

**Examples of adaptations made to fit unusual conditions**

**By Ruth Elizabeth Murphy**

**C**AN VACATION SCHOOLS be held in war time? Last summer the churches answered, Yes, with far more vacation schools of religion than ever reported before. As news continued to be broadcast of boys and girls left stranded by working parents and getting in trouble with the police, the churches awoke to the needs and met the challenge of using the vacation period for experiences in Christian learning and living. According to figures reported by the International Association of Daily Vacation Bible Schools, it is estimated that 3,000,000 children and young people attended more than 70,000 daily vacation Bible schools in 1943. This was done in spite of difficulties in securing leadership and accommodations. Here are some examples of what the churches did.

## **Cooperation an important factor**

In Springfield, Missouri, eighteen churches of various denominations cooperated in holding twelve schools reaching 1200 children. In Kingsbury Heights, Indiana, the mothers in a large housing project decided they could help in a vacation school for their children if they had someone to lead them. They requested help through inter-denominational channels and the Disciples of Christ placed a public school teacher from Iowa in the community to take charge of the schools. In Cincinnati, Ohio, the Coordinating Community Councils cooperated in various ways with the vacation schools, such as, by arranging for the transportation of children from the Day Care Centers to the vacation schools and back.

In Freeport, Texas, the Civilian USO sponsored vacation schools as a part of its ten weeks' summer program in three new residential sections by discontinuing its program of games for three weeks of the schools. The schools were conducted by leaders of the local Presbytery and were held in the recreation buildings of these communities

—a trailer camp of 900 homes, a group of construction workers living in temporary houses, and a housing project. In Denver, Colorado, in one local district the six churches, the public schools, the playground supervisors, the Y.M.C.A., the Scout leaders and others planned a full summer schedule for the boys and girls of the community. The vacation school had a prominent place in this schedule. In Dayton, Ohio, Birmingham, Alabama, and in several places in Canada the Community Fund or War Chests contributed to the support of vacation church schools. In these communities, organized Sunday school classes and service clubs helped also.

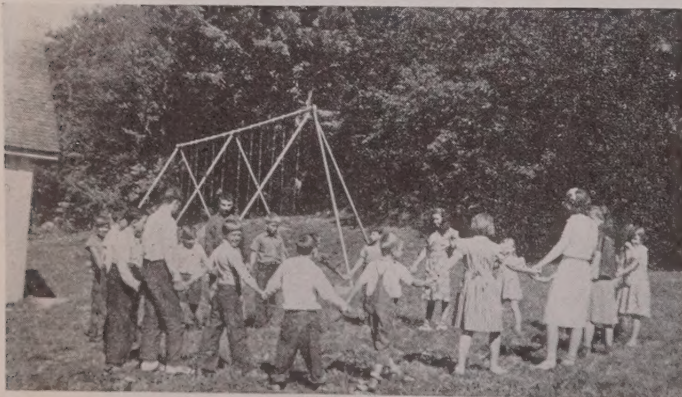
## **Variations in time schedule**

Vacation schools held to no one pattern of time schedule. They were held from one week to all summer; from two hours a day to a full day. In Stockton, California, one church tried out a four-day week. Mondays were omitted in order that the mothers, who were the teachers, could get their laundry done. In Lake County, Florida, the Rev. William M. Hunter, the pastor of three rural churches, brought children from the various communities to one center for a week's school that ran from 9:30 to 3:30 each day. This met the difficulty of restriction on gasoline and tires since in any case the pastor had to pick up the children in his station wagon and take them to and from the schools. He travelled 245 miles in one week instead of 500 miles in six. In a housing project in Kansas City, Kansas, the vacation school lasted only three weeks but it was followed by arts and crafts' classes and picnics held once a week for the remainder of the summer. In a rural district in Scott County, Arkansas, the vacation church school was held at night, after the work in the fields was done. There were classes for young people and adults as well as for children.

## **Search for leadership**

It takes all kinds of leaders for a vacation church school: an area director, principals of the schools, superintendents of the departments, head teachers, helpers, special teachers and supervisors. Someone must visualize the number and types of leaders needed and arouse concern in the community to find the people who can do this work. Cooperative means of raising a budget to employ a director and some of the teachers have been mentioned. Ingenious means have been employed to obtain the additional leadership.

The leaders in Walnut Creek, California, could not find five people to give three weeks to a vacation school, but they did find thirty people who could give an hour or two each week. They canvassed the Women's Society, asking preferences as to time, type of activity, and age group. They found those who could teach knitting, folk dancing, and pottery making, could lead games, tell stories, show movies, and help in the class work. When the Presbyterian minister had to leave, the Methodist minister took over the boys' activities. He also projected movies, told stories and led singing. The folk dancing was directed by a young woman who had been a dancing teacher and who gave two hours a week to teach all the departments. She selected folk dances and games from various countries and tied them into the general theme of the vacation school, "World Brotherhood." Several of these were presented at the closing program. "When the school was over," writes Mrs. Alice K. Moutin, the General Superintendent, "thirty workers had



Many vacation schools are held out-of-doors.



given from an hour a week up. No one, not even I, came every day, and yet by careful scheduling we had a continuous, well-integrated program of Bible study, handicrafts, service and fun."

Mrs. Eva Raw Blair of Spokane Washington, tells how she got one competent worker: "One day a charming young woman brought her four-year-old daughter to the vacation school. She stayed through the first session to see that the little girl was content. Seeing our shortage of workers she said at the close of the session, 'Could I help?' She started with hand work; by the time vacation school closed she had demonstrated her ability to do anything. Again she volunteered, this time for Sunday school work. Her husband was at the front, her sole interest was in her child, and she believed she could learn to teach. We did, too. In less than a year she was superintendent of our primary department, the kind you dream about, who knows a lot and is learning a lot more." Mrs. Blair continues, "Fundamentally a vacation school is a demonstration of Christian living. Into this fit the musician, the craftsman, the playground worker, the teacher, the mother. Find them for your vacation schools."

A committee of residents in a housing project in Kansas City, Kansas, was selected to secure leaders and teachers from among their own people. Among the seventeen members of the staff were college trained teachers, specialists in music, art and various crafts, Sunday school teachers, and a former business woman who attended to the financial and personnel matters in a very efficient way. None had ever met before, but they worked together efficiently for the school. Later some of these mothers became teachers in the weekday church schools of the city.

### Opportunity for training

Training programs were set up in many different ways: coaching conferences, institutes, training schools, workshops, laboratory schools, and many other plans. There are teacher's guides available for three leadership education courses on vacation church schools<sup>1</sup> and these were widely used.

The Brazos Presbytery of Texas made a unique adjustment to wartime conditions. Instead of holding the usual training class at the Youth Summer Assembly, the leaders chose three girls who agreed to teach in three defense areas. These girls were invited to teach in the vacation school in the nearby city of Freeport. This school was preceded by a three-day course on "How to Administer the Vacation Bible School," attended by helpers in the local school and the three Presbytery workers. The afternoons were spent in a preliminary survey of the areas in which the other schools were to be held. During the vacation school in Freeport each girl worked in the department in which she would specialize during the summer, and was given laboratory experience with guidance on methods in the planning periods which followed each day's sessions. During the second week of the school, meetings were held with the leaders in each of the three areas where other schools were to be held. In this way the girls learned how to hold conferences to plan each step of a school. The



Theodora B. Kerr

Some children hear the real Christmas story for the first time at vacation school.

director, Miss Elizabeth Glasscock, writes: "We feel that this method was much more effective than a class at the young people's conference, since it offered the workers a class in methods (eleven hours), practice teaching (ten hours), and practice in conducting meetings to prepare helpers for the schools." The report concludes, "The success of the schools held in these new housing areas was largely due to the visitation and survey made by people of local churches who sponsored them, and by the careful preparation of the leadership for these schools." That the success did not come without difficulties is evidenced by the statement: "One of these schools opened in a flood, continued in a plague of mosquitoes which prevented the children from playing outdoors for a week, and ended just following a tropical hurricane!"

In Toronto, Canada, the training school for vacation school teachers met in Victoria College each Tuesday evening and Saturday morning during June. Birmingham, Alabama, reports that many types of training agencies were sponsored by the Sunday School Council of Religious Education in addition to some denominational one-day institutes. These were attended by 675 workers representing 203 churches, including Negro churches.

In Canada two experienced workers from the United Church of Canada held vacation schools out-of-doors, on one beach after another, using the natural resources around them for teaching materials. In one new area in Portland, Oregon, tents were used when it rained, and a log pile became the school room when the sun shone. Near Houston, Texas, a contractor who was building some of the new houses made some tables and benches which were placed in the park and used by the vacation school. The materials used for this school were kept in a nearby garage. In Trailer Town, near Dayton, Ohio, a beautiful outdoor chapel was built on a wooded hillside by the pupils, parents and teachers.

### Early planning essential

As one report ended, "May these suggestions help others to conduct vacation Bible schools to the glory of God and the good of man."

*Your vacation school plans should be started now!*

<sup>1</sup> Leaders' Guides, International Council of Religious Education, for the courses: 613a, How to Plan a Vacation Church School, combined with 613b, How to Administer the Vacation Church School, 15c; and 151b, Teaching in the Vacation Church School, 15c. Order through denominational book stores or from the Council at 203 N. Wabash Avenue, Chicago 1, Illinois.



# A lend-release service

**Wanted—trained leaders for summer work**

**By Harry Thomas Stock\***

**W**HO DOES NOT YEARN for a long summer vacation? Surely, after a difficult year of war-time adjustments, the director of religious education in a local church deserves a chance to recuperate and prepare for another unpredictable church year—perhaps go to school and brush up. And yet, in common with all the rest of us, he or she has a feeling that extended vacations are luxuries inappropriate to the emergency. There is so much to be done and there is “so little time”!

Perhaps you live in one of those comfortable suburbs where parents think that nine or ten months of church are enough to stretch over the summer months. If so, you cannot free yourself of the thought of those mushroom communities of which you have heard, where there has been little or no religious teaching all year.

All over the country there are such communities. Families are living in trailer camps, in treeless and churchless housing areas, or doubled up in incredibly drab and unpleasant quarters. These people constitute a cross-section of our American population. The careless, the untaught, the unevangelized are there. But there are also many who have sprung from “good old American stock,” who have been among the best workers in their former churches, some who have been to college. They do not feel that these new communities are home, and they do not try to make a home of their neighborhood of temporary houses. Everything is tentative; why take the trouble to build for tomorrow? But meanwhile their children's lives go on, and the experiences of today determine the characters of tomorrow. Does not your conscience whisper that you will enjoy a shorter vacation better if you have first put forth an extra effort to minister to the emergency needs of this uprooted, transient humanity?

By way of illustration of what may be done, consider the experience of Miss Evelyn Scott, Director of Religious Education in the First Congregational Church of Winchester, Massachusetts. For years she has engaged selected young people in useful service, both for the sake of what they could do for others and of what the experience might do for them. Last June Miss Scott took two boys and two girls to Dayton, Ohio, where for six weeks they all worked under the Dayton Federation of Churches in one of the numerous housing areas. They conducted vacation schools, developed a recreational program, built an outdoor chapel, trained and robed a junior choir (robes supplied by the Winchester Church), worked in a Sunday church school. They also helped in interpreting the needs and opportunities in the area so well that the permanent work has been recognized by the community war fund. They so impressed the Federal Housing authority that the advice of the summer workers was asked when a contract for a

clubhouse was about to be signed. Miss Scott went with the enthusiastic support of her pastor, Dr. Howard J. Chidley, and the cooperation of her church. Can anyone doubt that the Winchester Church shares in the fruitage of this summer project? Dayton is eager to get other volunteers, as well as paid workers, to serve these vacation schools this coming summer as directors, supervisors and teachers.

In all of the war industrial communities one finds that many of these mothers have been faithful Sunday school teachers back home. Some of them will work just as hard in their new environment if only someone else will take the lead. A united Protestantism must attack this opportunity with vision and a generous outpouring of money and service. The summer is the time of opportunity, the time to demonstrate the possibilities, the time to arouse transplanted church members to assume leadership for the rest of the year. “I found a fine new Sunday school superintendent,” reported a pastor, exultantly. “And where do you think she lives? In a houseboat!”

Through the Christian Commission for Camp and Defense Communities, Protestantism is providing religious leadership for many of these communities. Most of the denominations are sending ministers into some of these situations. But think of the parish to which he goes—ten, twenty, fifty thousand people, new to each other, homesick, strangers in a strange land, where there is no church building, no organization, and few recreational facilities. The days and nights are not long enough to enable this pastor to meet the most insistent demands. He sees the importance of religious education. His heart is heavy because so little is being done. He can give only a fragment of his time to this important aspect of his ministry. He is not especially trained in religious education but he could carry on if only some sensible, devoted specialist would get things started and help him to know what to do.

A director, during vacation, could start a summer program, help to find and inspire and train local workers, set up standards and help fashion the outline of program for the coming year. The resident leader's hands would be upheld; these temporary houses might take on the quality of genuine homes; the housing area might begin to be a community; and the very souls of children and young people and men and women might be saved.

Miss Ruth Elizabeth Murphy of the International Council of Religious Education, 203 North Wabash Ave., Chicago 1, Illinois, is the executive in charge of interdenominational religious education activities in camp and defense communities. She has a list of centers in which summer assistance would be welcomed. If you are a director of religious education whose church will lend-release you for a month or more of emergency service (either during the vacation or during a summer month when you could be spared from regular service in your church), will you write to your denominational Board of Education or to your state or city Council of Churches and Religious Education to recommend you? Such recommendation is necessary before a worker can be located. Recommendations will then be cleared through Miss Murphy's office. It will be expected that the lending church will see that your regular salary goes on. Some of these churches can well afford to pay the traveling expenses to and from the point of ministry. In some instances the denomination may cover this part of the cost if the director's church will not

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to so. Local expenses will be cared for by the community served.

Yes, we must all take vacations. But few of our vacations will be "as usual." And a shorter period spent in complete rest and relaxation will be more restful if we have added an extra service this summer at a point where our contribution is assured of having life-changing results.

# Parents will cooperate

By F. C. Aiken\*

**C**HURCH SCHOOL TEACHERS have always recognized that their teaching was much more effective when it was supported by the parents of their pupils. Indeed it is doubtful if the teaching received in the church school is ever of great value unless it is reinforced by the cooperation of a Christian home. The religion of a home, whether consciously taught or not, is of vital importance. It has not always been easy, however, to get the cooperation of all parents in the specific tasks of the church schools. The plan followed in one school in enlisting this cooperation has worked well and is of sufficient merit to describe here.

First, a personal letter was sent to every home inviting the parents to attend an "open-house" meeting of the church school. At this meeting the parents were introduced to the officers and teachers of the school and shown the equipment of the various departments. Following this, the school superintendent explained the curriculum, pointing out what the school was trying to accomplish with the children during the coming year.

From this beginning based on a common interest in the welfare of the children, a parents' and teachers' group was formed. Parents were elected as officers and quarterly meetings were scheduled. At these meetings the teachers and parents met to discuss school progress and to offer suggestions for the more efficient operation of the school.

Following the first meeting the staff members of the school were called together to outline a definite program of home cooperation. Each staff member was assigned calls in certain homes. He was given cards carrying information regarding the names of all members of the family and such information about the attitude of the parents as was available. This information helped the callers to know what approach to make to each home situation.

During the call the parents were asked to enrich the religious life of the family and support the work of the church in the following ways:

1. The parents were asked to set aside a period for regular personal devotion for each member of the family. It was suggested that this might include Bible reading or a study with the child of the Sunday school lesson for the week.

2. They were asked to help their children to pray. This was particularly applicable to the younger children. Folders and booklets of children's prayers were supplied to parents of young children.

3. It was urged that the habit of grace at meal times be established in the many homes that had not already established this custom.

4. The Family Altar idea was explained in detail. Parents were told that family worship invariably tends to bring a family closer to God and to each other. It was suggested that this could be done around the table at the evening meal. Mimeographed memory verses, appropriate Scripture readings and prayers were distributed to the parents.

5. Regular church school attendance was stressed. It was pointed out that irregular attendance causes the child soon to lose interest in the school and the things for which the school stands. Since, before gas rationing, Sunday trips were the common cause for irregular attendance, the parents were urged to plan their trips to start after the Sunday school session rather than before.

6. There was also a direct invitation to the parents to come with their children to Sunday school. Although many parents who are willing to send their children to Sunday school turn a deaf ear to entreaties to come with them, this was stressed as an important element in the development of family religion.

7. Church attendance was also stressed. Parents were urged to encourage their children to attend church as well as Sunday school. This applied particularly to the older children, but in the church mentioned there was provision for the primary and junior children to attend the worship program of the church and leave before the sermon. The callers reminded the parents that unless children acquire the habit of regular church attendance they often drop away from the church altogether later on.

Some of the homes visited readily agreed to cooperate in the ways outlined. Others agreed to do certain of the things suggested, but not all. Still others were only lukewarm to the idea or utterly indifferent. Follow-up calls on these homes were made in the months following.

A quarterly Parents' Bulletin is mailed to each home, outlining the progress of the school, setting forth new ideas and new methods being used, and listing publications for home use as well as brief resumes of the newer books on parent education.

The home is also advised of the child's progress in the school through a pupil report mailed quarterly to all parents of pupils in the primary, junior and intermediate departments. This report has had beneficial effects and has become an important adjunct to the school curriculum.

A definite program of this kind requires a good deal of work and is, of course, valuable in proportion to the time that can be given to it. It does present a definite challenge to both the school and the parent. The home is assured of better religious training for its children because the parents say, in substance, "I want my child to have the best religious education that it is possible to give. You do your part in the school and we in the home will support you with our best efforts." The school, on its part, has an opportunity to capitalize on an invaluable asset—home cooperation.

\* Superintendent, Hope Memorial Church School (Presbyterian), Elizabeth, New Jersey.



**T**HIS YEAR the period May 7-14 is to be known as National Family Week in Christian Churches. This whole period is to be capitalized by the Christian churches to undergird home life and make such contribution to the home as the church can make.

Each church is encouraged to make its own plans far enough in advance to have them work out successfully. Two months is little enough time for committees to make plans and carry them out. This can and should be no-mere-observance-of-one-more-week, but a time in the life of the church when new insights are reached and new steps are taken to strengthen both home life and the bonds which tie home and church together.

Multitudes of communities can do their best work as the churches do some things together and some things as individual churches. A community in Ohio, for example, saw the opportunity unitedly to use a set of posters to keep before the entire community the sacredness of the home and the need for home-church cooperation. They did together, in building a community mind, what no one of them could have done separately.

A committee representing all the churches might find it an interesting and very much worthwhile experience to enlist the best photographers, poster makers, and advertisers in a plan to keep the home in the focus of attention of the community in such a way that its significance in these times as a teaching agency would be more universally understood. This sort of thing cannot be done hastily. It will be time consuming. It will also be very rewarding. For one thing, it will help some people with unusual skills to see for the first time how they can use their abilities in the interest of the home and the church.

The International Council of Religious Education, the Federal Council of Churches, and the United Council of Church women are cooperating in putting out a folder of suggestions. Some of the denominations will use an imprint edition of this manual. Your denominational Board of Education has a wealth of suggestions which will help the group in each church responsible for planning for National Family Week in Christian Churches. Very likely this is the occasion for emphasizing some of the important routine elements in the program. Here is the chance to select and train nursery home visitors, to give new attention to the nursery department in the church, to organize or perhaps strengthen the adult home department. Does that not seem important just now?

#### **Some basic things to do**

1. Churches should remember that all families need God. In what way can the resources of your church be used to help families in a new way? Can friends be selected and trained to visit? There are in all communities families that have moved from their old homes. Their old ties have been broken and new ones have not yet been established. But church people, who are for the most part somewhat established, will find among these folk who have moved some of the most interesting and the neediest folk to be found anywhere. It will be a benediction to many churches to know and help these new friends.

2. Churches need a new sense of the importance of families for their programs. If parents are the nation's most important teachers, then churches are remiss in their duties when they do not provide definite and systematic training for parents in understanding their children and

# **National family week in Christian churches**

**By Nathaniel F. Forsyth\***

learning how best to teach them religion. The helps for this are so numerous and so practical that it is a wonder that few churches, as yet, have made even a beginning in this important function.

3. Churches need a new sense of the significance of persons. The losses that have occurred in many church schools in recent years are very serious. When men need God so very much and when population has been increasing in many communities, the importance of individuals' being actively related to the church is greater than ever before.

In a small town in Minnesota a young pastor and his wife worked in close cooperation with their laymen. They studied their community and discovered that a considerable number of persons had moved away and that the outlook for the church was dark. They were not willing to quit, however. Rather, they looked at the situation realistically and began to serve better the people who were left. In a short while, under this more careful ministry to people who year after year had been overlooked, the church was able to render an even more helpful ministry than it had rendered in "good" times. And more people came to the church from a "depleted" community than came in "normal" times. No moral need be added to this story. If it means anything at all, it means that any church or church school can have increases if it cares enough about people; that is, if it cares enough to know and serve those who are round about our churches.

#### **Some family week features**

1. We can get our church board of education to begin to plan a few things to strengthen home life. This, in some churches, is the most important step that can be taken. For, unless some group of laymen cooperate with the pastor in initiating planning and being responsible for guiding the effort, no program of permanence can be expected—ever.

2. We can arrange a series of great meetings—one or two-day meetings with morning, afternoon, and evening sessions, to get before the people the tremendous significance of what is involved. These may include great addresses, discussion periods and carefully planned programs of worship. We can draw upon the best speakers within or without the church.

We can also arrange interest rooms in connection with such a series of meetings. One room can be arranged to help parents appreciate the printed materials available for child study and home management. Comfortable chairs with readable books and lists of carefully selected books

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and magazines, at hand will be an important feature of such a room. Another room can be set up to suggest games and hobbies, especially cultural and creative hobbies, which are especially useful in the home. Persons playing some of these games can make this interest room really interesting. Pictures suitable for hanging in the home may be arranged in another room. There may also be a phonograph and a pile of records of the type that can contribute to the interest and growth of the several members of the family. Still another room can be set up to help discover, and perhaps order, some of the wealth of devotional materials helpful in planning the religious life of their homes. It is apparent that these interest rooms can stimulate home activities that are enriching and culturally significant long after National Family Week has passed.

#### After Family Week—what?

It has been suggested already that any church plans that find their completion in National Family Week in Christian Churches are hardly worth while. What shall it profit a church if it arrange stay-at-home programs; plan for family night at church; and have great sermons, magnifying the home, if at the same time that church fails to plan for outcomes beyond National Family Week in Christian Churches?

#### The Nursery Home Visitor and Department

The nursery home visitor and the nursery department in the church are important. When children are born into a home there is a tender time when the church can very naturally serve the home significantly. Guidance in this important task may be had for the asking from one's denominational Board of Education. The influence of this service will be far-reaching through the years.

#### The Adult Home Department

Almost any church can serve its people by having an organized department of service to its homes. There are elderly people, folk with small children, and persons with vocations which prevent regular attendance at the church, who need and desire the ministry of the church. The church board of education has a superior opportunity to make this permanent contribution to a goodly number of homes. Printed assistance may be had on application to your denominational Board of Education.

#### Visual materials

One pastor with a projector for Kodachrome slides showed a set of pictures in homes, in the grammar school, and in the high school. The pictures interpreted the marvelous process by which we get our daily bread and sought to show the reason for thankfulness and grace at mealtime. Night after night the pastor arranged to show pictures in the homes of his people. He brought his screen and his pictures. The church members invited in their neighbors. Together they had an interesting and profitable evening. After the showing of the pictures the pastor interpreted some of the devotional helps that can help parents plan home devotions. He found the parents hungry to get and use the best possible resources. This plan has been used over and over again and always with profit.

#### Printed helps for homes

Churches often provide resources for homes which are very helpful. At different seasons through the year, some churches prepare mimeographed materials, with prayers, poems, and interpretations which make the season meaningful. Other churches make devotional manuals avail-



Century Photos

One thing the home and the church have in common—a desire that children may have the best advantages possible for the development of Christian character.

able. Still others provide magazines such as *The Christian Home*, (Methodist), *Hearthstone* (Disciples of Christ) or *The Better Home* (Southern Baptist). Others provide booklets and books, such as:

*Thoughts of God for Boys and Girls*. Connecticut Council of Churches. 15c. Daily worship materials for older primaries, juniors, and younger intermediates.

*Prayers for Little Children*, by Mary Alice Jones. Rand McNally and Company. 10c. Prayers for children six to eleven years of age.

*Our Little Child Faces Life*, by M. C. Odell. Abingdon-Cokesbury. 50c. The wife of a minister tells how she and her husband worked out some of the problems of rearing their little child. Delightful and helpful.

*Do Adolescents Need Parents?*, by Katherine W. Taylor. Appleton-Century. \$2.50. A practical guide for parents; excellent approach and illustrations.

*There's No Place Like Home*, by J. L. Ellenwood. Scribner's. \$2.00. Written in popular style. Full of humor and contains excellent suggestions about the relationships of members of the family.

The wealth of such resources is very great. It awaits only use by the churches.

National Family Week is the occasion for each pastor and each church board of education to make plans which will be a benediction to the homes of the parish. (See list of guidance materials on page 17.)

Too many things should not be undertaken. But each church should undertake whatever its leadership thinks can be done best in that place, at that time, whether what they plan has been suggested in any manual or not.

And finally, let it be said that the best part of a well planned National Family Week is—afterward.



# Inter-church drama

By Amy Goodhue Loomis\*

**S**EVEN CHURCHES cooperated in producing a dramatization of *The Lord's Prayer* for the 1943 Conference of the Michigan Council of Churches. The Conference was held toward the end of October in Grand Rapids, and the suggestion for a practical demonstration of church community cooperation came from the Fountain Street Baptist Church. That church has a drama department with a full time director, who offered to assume leadership in the enterprise. The successful production which resulted was triumphant proof of the ability of a community of churches to cooperate in an "idea" project.

## A drama in seven parts

The dramatization selected was ideally suited to presentation by a combination of several groups. It was William Norman Guthrie's *The Lord's Prayer*,<sup>1</sup> which is a series of seven Mystery dramas, the dramatization of each petition of the prayer, illustrated in terms of Scriptural scenes and characters.

Beginning with the idea of "*our Father*," the play opens with the story of Abraham and Melchizedek who hallow the name of God in their respective languages.

Scene two, "*Thy Kingdom come*," deals with Mary's vision of the coming of God's kingdom on earth, and might be used as a brief Advent drama. It is one of the loveliest episodes in the series.

The third petition, "*Thy will be done*," is illustrated by the escape of Moses and the children of Israel. The suggestion that God's will or law is always progressive is stimulating. The scene includes Miriam's song, a colorful moment.

Scene four, "*Give us this day our daily bread*," is interpreted in terms of the feeding of the five thousand, and is a most difficult episode in the drama. The extensive use of an "off-stage" voice is always a dangerous device.

The forgiveness episode, scene five, is a beautiful exposition of David's second sparing of Saul's life, and would make an effective single scene for an evening service.

Scene six deals with Peter's temptation and denial of the Christ, and offers fine opportunity for several characterizations with real "dimensions."

Scene seven, Ezekiel's vision of the Valley of Dry Bones, presented the greatest difficulties, as it requires a knowledge of biblical symbolism as well as technical facility. It can also be the most beautiful scene in the drama, and with careful synchronization of music and movement can be very impressive. This scene was assumed by the "Fountain Street" drama guilds, since they were more experienced than many of the others.

\*Director, Drama Department, Fountain Street Baptist Church, Grand Rapids, Michigan.

<sup>1</sup> Published by the Dramatists' Play Service, 6 East 39th St., New York 16, N. Y. Originally produced under the auspices of the Council of Churches of New York. Royalty, \$10.00.

## The production is organized

The organization of the Grand Rapids production was simple in the extreme. One director was made responsible for the style and continuity of the entire presentation. An assisting-director was appointed in each of the seven cooperating groups. And this director, in turn, appointed an assistant to help with details of costumes, properties, etc. The churches participating in the presentation were the First (Park) Congregational Church; an inter-church unit; Trinity Lutheran Church; First Methodist Church; Westminster Presbyterian Church; Central Reformed Church; and the Fountain Street Baptist Church, which contributed its beautiful auditorium. This was selected for its architectural adaptability to drama and for its seating capacity. Other groups pooled their resources of costumes and accessories.

The securing of the large number of players required tact and salesmanship. But even the inevitable war-time shortage of young men was made up by the fine spirit of helpfulness on the part of ministers, deacons, trustees, and other church officials who stepped into important roles. In fact, the presence of five outstanding clergymen of the city in significant parts set a high standard for their fellow players. Many of the older men and women in the production were entirely inexperienced in the field of the drama. But their rich years of service to their respective congregations brought a note of devotion to the entire presentation which was an ample substitute for any lack of technical expertness.

Not that technicalities were ignored. Far from it! The individual directors saw to it that lines were accurately memorized and the general director outlined simple and easily remembered "stage business." As a result there was complete smoothness in the final production. It was discovered that many original bits of inventive business, and even elaborate ceremonials, came from the creative efforts of the groups themselves. Two rehearsals, including a dress-rehearsal with all music and lighting effects, were provided for in the "Fountain Street" auditorium. Other rehearsals were held in the parish houses of the collaborating congregations. Because of the brevity and simplicity of the seven individual scenes, fewer than six rehearsals were required by most of the groups.

The contribution of the music department can scarcely be overestimated in such a production. The Grand Rapids presentation used only organ interludes to tie the various episodes together, omitting the elaborate choral score included in the director's script. Music and lighting cues were as carefully rehearsed as any of the acting-episodes.

## A cooperative spirit develops

Naturally, a healthy spirit of competition was evident at the beginning of rehearsals. But it was soon submerged in a cooperative absorption in the total effect of the production. Perhaps the effort to create beauty and an uplifting religious service succeeded in pulling these widely differing groups together as no more practical enterprise could have done. Certainly the total effect of the result was a rich reward for the three weeks' time involved.

It seemed good for these neighbors to be concerned with the uplifting of hearts rather than the raising of money for at least one evening. And hearts were warmed! One member of the congregation who witnessed the drama



apologized for having invited a friend rather carelessly "to see the show at 'Fountain Street'." "I am ashamed," she admitted afterward, "that I even *thought* of the production as a 'show.' We came away uplifted by a religious experience."

But the greatest drama was played behind the scenes, where good-natured rivalries were temporarily laid aside for the better execution of a genuinely community enterprise. Lutherans were helping Congregational "Israelites" to pin on their robes; Methodists shared dressing-rooms with neighbors from the Reformed Church, and Baptists, acting as hosts and hostesses as well as players, answered endless questions as helpfully as possible.

The seven directors of *The Lord's Prayer* are even now looking forward to a happy repetition of such a community effort next year. Perhaps, they will write their own 1944 inter-church drama.

## We measure ourselves

**A church evaluates its educational program**

**By Emeline M. Reed\***

**T**HE EXPRESSION, "You can't see the woods for the trees," is no place more fitting than in the educational work of the church. The staff may be complete. The average attendance may be holding up well. Here and there throughout the organization projects will be succeeding so well that there is a feeling of well-being. And yet the present day's problems are so baffling that there is always the strong possibility that some important things are being omitted and others poorly done.

The Presbyterian Church of the Covenant in Erie, Pennsylvania, in January, 1943, undertook to get expert outside opinion as to how well or poorly its educational work was being done. The intermediate specialist of the national Board of Christian Education, Miss Mona Mayo, agreed to come, as did Miss Dorothy Zinser, the Director of Religious Education at the First Presbyterian Church in Lockport, New York. In addition several educational specialists in the city but outside the educational work of the church agreed to help: two high school principals, two high school teachers, the head of Erie Branch of the University of Pittsburgh, the assistant superintendent of the schools of the city, and the director of music of the Church of the Covenant.

On Saturday this group of leaders met for dinner with the Committee of Christian Education and the superintendents of the various departments of the church school, the pastor, Dr. Ralph C. McAfee, and the educational director. Following the dinner a meeting was held at which the procedure for the next day was planned. It was an earnest meeting, with much interest in the work ahead. Each of the evaluators was assigned to his or

her department, which included the Junior Church, meeting at the morning hour of worship, and the two young people's groups of the Sunday evening hour. Each evaluator was given a mimeographed sheet as a guide, asking that he take into account the following: the teaching procedure of the classrooms, the interest of the pupils, the length and quality of the worship services, the punctuality of faculty members and pupils, and the quality of the music. Special attention was called to the physical equipment, and the orderliness of the rooms, to the pictures on the walls and to the room temperature and ventilation.

The evaluators appeared early on Sunday and ready for work. Since the Church of the Covenant's system is to operate two sessions of nursery and kindergarten, one during the 10:30 hour of church service and another at the 12:00 church school hour, and also the Junior Church service at 10:30, it was possible for two of the visitors to serve through two departments each. Every organized adult class was visited, and every department in the school. The sessions were carried on normally. Many faculty members were unaware of the purpose of the visitors. It was as nearly normal a situation as possible. One department superintendent was absent due to sudden illness, making necessary a last minute substitution.

On Sunday evening, following the services of the day, another meal was held in the church dining room for the same group which had met on Saturday. At this time the reports of the evaluators were submitted. These reports were frank and fair. They included both commendation and criticism. In the following week a meeting of the entire faculty was held at which the findings of the evaluators were submitted. The Committee on Christian Education later presented them to the Session, where plans for action were made.

The results of the day's work were many. The faculty began at once to act upon suggestions. Before two weeks had passed new and better books for the children were to be found upon the browsing tables in the rooms and books for teachers were made available. Furniture was rearranged. The caretaker began a regular checking of room temperature and put in new electric bulbs. One department made a complete change in its system of preparing worship services, in order to give more class participation. Another department decided at once to give more critical attention to the music of its morning program. Better work in leadership education was seen to be essential and plans were made to improve it.

Perhaps the most far-reaching result of all was the appointment of three superintendents, one for general oversight of the school, and two assistants. One of these is a supervisor of faculty and curriculum. The duties of the others are to promote interest in the missionary program of the church and to create further interest in benevolence and arrange for the special quarterly offerings.

In the months that have passed since this work was started new developments have shown that it paid. The faculty of the church has cooperated in a fine way in the new plans. The Session of the church feels more responsibility for the educational work of the church and realizes better its importance. A valuable measuring stick has been discovered. It will be used again.

\*Educational Director, Presbyterian Church of the Covenant, Erie, Pennsylvania.



# What's happening in the Advance?



WE ARE VERY MUCH ENCOURAGED over the fine reports that have come to this office," writes Margie Wakefield, Assistant in the Department of Sunday School Administration of the Presbyterian Church in the U. S. (Southern), in commenting on the *ADVANCE*. To show why, she sends the reports given below:

## **Guerrant Memorial Presbyterian Church, Jackson, Kentucky**

This small church, located in a mountain town in eastern Kentucky, has been racing against the exodus of a migrating population. The armed forces and defense plants have dug deep into its membership. But through two outposts already in operation and the opening of a third in the same town, the Sunday school attendance is now above any previous record.

Through the *Advance*, more of the adult constituency is being geared into the program to compensate for the loss of membership. The young people are also taking over teaching positions in the church and in outposts which otherwise might be in the hands of more mature leaders. They are doing a good job of it too, and in spite of various high school activities are taking much interest in a Leadership Training Class which meets once a week.

The recent addition of an entire family can probably be attributed to present emphasis on family religion.

W. H. JACKSON, *Pastor*

## **Ruffner Memorial Church, Charleston, West Virginia**

The genius of the Religious Education *Advance* is in the fact that it is more a reminder of the various phases of work the church is expected to do than it is something entirely new and different. It is simply a united effort to strengthen and improve the church's position all along the front.

At Ruffner Memorial we have been working along these lines and if we have had any marked degree of success it is, humanly speaking, because we have been made alert to the discovery of local and specific needs. Our effort has been to provide a more extensive program for boys and girls in our neighborhood who were running the streets while their parents were busy with war and defense work. We put the problem before a class of young mothers, and they agreed to undertake the task. Several able committees made careful studies of the needs and present facilities. The result was the enlistment of the church as a whole, including the men's classes, in providing a trained, paid worker as director of a Christian character building program during the hours after school each weekday. Under the direction of this worker and with the as-

sistance of regularly-scheduled volunteer workers from the church, grammar school boys and girls participate in a program which includes a devotional period, supervised and spontaneous games in the gymnasium and supervised handwork. We plan to take the counseling ministry of the church into the homes touched by this program and through it we expect to reach many for Christ and the Church.

In addition to the grammar school group, we have a regular "Open House" evening every week for college and working young people and a "Boy's Club" meeting one night each week. These two evening groups touch early, middle and later adolescent young people and the program is similar, though adapted to their age-group needs.

Through these efforts we are now reaching many boys, girls and young people of other races as well as other denominations or no denomination, and it is our belief that this effort has done more than anything we have attempted in recent years, to revitalize the adult groups of the church.

WILLIAM E. CRANE, *Pastor*

## **Canal Street Presbyterian Church, New Orleans, Louisiana**

We are trying to do a number of things that will stimulate the growth of our Sunday school and reach more effectively the homes of our congregation. We have endeavored to find the new people in our locality and invite them to the services of our church. An excellent visitation campaign was held last fall which covered 125 square blocks in the vicinity of the church. As a result many new Sunday school pupils have been enrolled. Our Sunday school is well organized on a completely departmental basis, and is giving the best sort of training in every department. Some particularly fine work in the field of worship is being done in our Senior-Young People's Department.

Since the emphasis is on the home in this year of the *Advance*, we have been endeavoring to help mothers of small children. A letter outlining the facilities of the church, and urging mothers to take advantage of them, was sent to sixty mothers of children under school age. We are trying to reach all our families by having monthly socials for the whole family. We had four of these in the fall and a corresponding number will be held in the months to come.

JAMES R. BULLOCK, *Pastor*

## **First Presbyterian Church, Kingsport, Tennessee**

Feeling the need of a more complete oneness of effort in the training of our children, the Workers' Conference of this church decided to concentrate on bringing parents and teachers into more personal contact with each other. It was hoped that in this way each would gain a frank understanding of the hopes and problems of the other, in regard to bringing the individual child closer to the goal of Christlikeness in daily living. An intensive program of visitation for two months preceded a parent-teacher meeting.

As for the program—invitations to parents were given to the children one week before the scheduled supper meeting at the church. Then, a few days prior to the date, another invitation was mailed to each home. An attendance of



something over 165 parents and teachers was noted—many more than we had dared hope would come. The program was arranged to give a teacher and a parent an opportunity to speak for the group each represented. The third and final speaker issued a stirring challenge to both parents and teachers. None of these talks was over five minutes and most were limited to three minutes each. An impressive worship service concluded the program.

The results in understanding, cooperation, attendance, etc., have been exceptional. There is no way one can put on paper the truly great results which may be expected from complete understanding and cooperation between parents and teachers when both have their hearts and interests centered in the child and his advancement.

THOMAS P. JOHNSTON, *Pastor*

#### Knox Presbyterian Church, Norfolk, Virginia

Last September we set up a program, making each Thursday evening in the month a Church Activity Night. Our schedule is:

- First Thursday: Church night in the home
- Second Thursday: Men's Night at the church
- Third Thursday: Community gatherings
- Fourth Thursday: Family Night at the church
- Fifth Thursday: Various church groups (such as elders, deacons, choir) entertained in pastor's home.

The details of the schedule are as follows:

The suggestion for Church Night at Home was a part of the schedule for Religious Education Week. We felt that little could be accomplished by observing such a night one time, so we recommended to our people that they observe Church Night in the Home once a month for eight months. Mimeographed suggestions for a program of worship, recreation, and directed conversation are provided each month. The plan is meeting with increasing success.

## Kentucky Methodists join Advance



"To increase enrollment and attendance," church school leaders of the Kentucky Conference of The Methodist Church are being urged to participate in the United Christian Education Advance through a call issued

by Bishop U. V. W. Darlington, the seven district superintendents and Christian education executives.

In a special two-page spread of *The Kentucky Methodist*, Conference publication, for November 18, the appeal for participation was made to pastors and church school superintendents through messages from Conference officials and an explanation of the Advance taken from the Manual.

Each church school which meets five conditions for taking part receives a Certificate of Enrollment from the Conference executive secretary. The Advance Packet, which costs sixty cents, is sent free to each church school which

## National

## FAMILY WEEK

### in Christian Churches

OBSERVED by all religious groups, with cooperation of civic and social agencies, National Family Week this year is May 7-14. Churches will use the week to emphasize the spiritual importance and responsibilities of the family and develop closer cooperation between home and church. Sermons, conferences, home night programs, visitations, study groups, reading tables, and family devotional plans are among the methods used and promoted. Materials available through council and denominational offices include:

*National Family Week in Christian Churches*, a six page leaflet of plans and resources, 75 cents per 100.

*The Church in Thy House*, a series of Church-Night-at-Home programs for the family with school-age children, .05 cents each. Quantities at reduced prices.

*The Christian Family and World Order*, a series of four leaflets for family devotional use prepared by Dr. Mary Alice Jones. Programs for four weeks. 5 cents each packet.

Our Men's group is just getting organized, but there is a growing interest in our plan for observing each Second Thursday as Men's Night at the church.

On the Third Thursday there are Community Group gatherings in the various districts of our parish. A home in each district is offered for this gathering, and all members and friends of the church who live in the community are urged to attend. A brief devotional is led by the pastor or one of the elders, followed by games and songs.

The Fourth Thursday is the time for a Fellowship Family Night at the church. Supper is served and the program consists of a brief devotional, a speaker, and a bit of fun. We have had as many as 255 present.

HAROLD MCQ. SHIELDS, *Pastor*

enrolls. The Manual must be reviewed by the local church board of education or the workers' conference, and a definite goal for increase in church school enrollment and attendance set before the enrollment certificate is issued.

"Since the principal purpose of the United Christian Education Advance is to reach the unreached people of this nation with Christian teaching," Bishop Darlington states in his message, "it is obviously both a missionary and an evangelistic movement as well as an educational movement.

"The Protestant churches in America face the alternative of advance or retreat. We cannot continue to exist as a nation half Christian and half pagan. The hour demands an advance. For that reason this movement has my whole-hearted approval and support."

The Rev. E. M. Fossett, president of the Kentucky Conference Board of Education, calls attention to Methodism's cooperation with other Protestant denominations "in an effort to enlist those in our churches and communities not now connected in any vital way to the work of the church."

Another appeal in the special section of *The Kentucky Methodist* read: "Each church school in the Kentucky Conference should consider it a high privilege to have a part in this united effort which has for its purpose the winning of all persons as followers of the Christ."



# On the third day

An Easter program for the whole church

By Reginald W. Deitz\*

THE FOLLOWING Easter program was prepared with three things in mind primarily: (1) The desirability of providing for the widest possible participation by all age groups in the church in a unified worship service; (2) The necessity, in view of transportation difficulties and crowded schedules, of maintaining technical simplicity; and (3) The desirability of having an Easter service of worship in the sanctuary.

In the original presentation at the Christ Community Lutheran Church in Upper Darby, Pennsylvania, every department of the church school had some part. Moreover, by regarding the entire room as the setting, members of the congregation were made to feel that they were participants in the service.

At least one rehearsal with the entire school is desirable but not necessary. The program was first presented with one rehearsal simply for those who had individual speaking parts. Every teacher in the school was provided with a copy and made responsible for seeing to it that the members of her class knew what they were supposed to do. In the mob scene before Pilate the teachers were depended upon to give the cues to those about them.

The scripture passages used, with but few exceptions, are taken exactly from *The New Testament: An American Translation* by Goodspeed and are used with the permission of the University of Chicago Press.

HYMN: by the Congregation "The Day of Resurrection" (Tune: *Lancashire*)

PRAYER

SONG: by the Beginners—any suitable Easter song may be used here.  
(Lights out)

READER: (should be as inconspicuous as possible) There was a Man. And there was a man who betrayed the Man. His name was Judas.

JUDAS: (a senior boy in costume steps into the chancel, right; speaks to the congregation. Red spot light.)

I think you know, Annas, the price is low  
For such a man; there is not in Judea  
So fair a face to rest your eye upon,  
So smooth a breast to shatter with a spear.

Besides, He's young, and has been well beloved;

There was a woman once who left the street,  
And followed Him into a hostile house,  
And knelt and pressed her lips against His feet.

He has no wealth, yet men have gone with Him,  
And left their homes and worldly goods behind,  
Because His voice was gentle when He spoke,

\* Writer for the Parish and Church School Board of the United Lutheran Church in America; part-time Director of Religious Education for the Christ Community Lutheran Church, Upper Darby, Pennsylvania.

And when He looked at them His eyes were kind.

Admit the price is low. For thirty coins  
One buys a plot of ground, a woman's kiss;  
A cask of wine, perhaps a Negro slave,  
But seldom such a comely man as this.<sup>1</sup>  
(Exit right)

READER: "On the first day of the festival of Unleavened Bread Jesus sent two of his disciples into the city to make preparations for celebrating the Passover."

"When it was evening He came with the Twelve. And when they were at the table eating, . . ."

A DISCIPLE: (a senior boy in costume representing a disciple on the way to the Mount of Olives following the Upper Room supper enters at right. Blue spot light)

Man, what an hour. I could hardly believe my ears when He said it. Betray Him? One of us? Do you suppose he could mean it? . . . I wonder where Judas went.

I'll never forget that meal. What things he said, things that made my heart leap. Take and eat. This is my body. How he said it! And how he gave it to us. He said he would not eat again until . . . I must hurry. He said to meet him at the Garden. I wonder where the rest are. (Exit left)

HYMN: by the congregation

Go to dark Gethsemane,<sup>2</sup>

Ye that feel the tempter's power;

Your Redeemer's conflict see,

Watch with Him one bitter hour;

Turn not from His griefs away,

Learn of Jesus Christ to pray.

SPECIAL HYMN: Sung by a group of senior girls, "Into the woods my master went."  
(Tune, *Lanier*)

(Purple flood lights in chancel)

READER:

They sent out soldiers, armed men, to arrest him as though he were a dangerous criminal. They took Jesus away to the home of the high priest. There they abused him and trumped up false charges against him, and finally condemned him as deserving to be put to death.

Meanwhile Peter had followed at a distance right into the court-yard of the high priest and had sat down with the attendants to warm himself at the fire. But while there one of the high priest's maids noticed him and said—

DRAMATIZATION: (PETER and the maid, older intermediates; the rest, older juniors. PETER enters from the rear and comes up the center aisle. The rest come from the chancel. The bystanders stop on the chancel steps. The maid walks down the aisle and meets PETER about in the middle of the church. Follow PETER with a white spot

<sup>1</sup> "Thirty Pieces of Silver for Jesus" by Helena Mullins, in *Contemporary Verse*.

<sup>2</sup> Found in several hymnals, Meter 7.7.7.7.7.7. Words may be printed on programs.

light.)

Maid: (stopping PETER and looking at him closely) You were with this Jesus of Nazareth too!

Peter: I don't understand what you mean.

Maid: (turns and walks with PETER, looking at him. They meet a group on the chancel steps. To them she says) This fellow is one of them!

Peter: Why, I haven't any idea what you're talking about. (Walks on)

A Bystander: (calling after PETER) You are certainly one of them, too, for your accent shows it!

Peter: (Almost shrieking as he exits at rear of chancel) I do not know the man!

Reader: And at that moment for a second time a cock crowed. And Peter remembered.

HYMN: by the congregation (second stanza of above)

Follow to the judgment-hall,  
View the Lord of life arraigned;  
O the wormwood and the gall!  
O the pangs His soul sustained!  
Shun not suffering, shame, or loss;  
Learn of Him to bear the cross.

(If possible dim house lights for this next scene)

READER:

As soon as it was daylight, the high priests held a consultation with the elders and scribes and, after binding Jesus, handed him over to Pilate. They made this charge against him:

"Here is a man whom we have found misleading our nation, and forbidding the payment of taxes to the emperor, and claiming to be an anointed king himself."

Pilate questioned Jesus but could get no statement from him. At last he said to the high priests and the crowd,

"I cannot find anything criminal about this man."

But they persisted.

Pilate tried to get rid of Jesus by sending him to Herod but when Herod could not get him to do a miracle he sent him back to Pilate.

At last Pilate summoned the high priests and the leading members of the council and the people, and said to them—

DRAMATIZATION: (PILATE and the leading priests in costume. PILATE and a couple of SOLDIERS in the balcony, illuminated by a white flood light above. PRIESTS and LEADERS down stairs in the aisles, having entered from the rear. The whole school, as the crowd, stands and faces PILATE. SOLDIERS and LEADERS are intermediates and seniors.)

Pilate: You brought this man before me charged with misleading the people, and here I have examined him before you and not found him guilty of any of the things that you accuse him of. Neither has Herod, for he has sent him back to us. You see he has done nothing to call for his death. So I will teach him a lesson and let him go.

Crowd: (shouting tumultuously) Kill him.  
A Leader: At festival time you usually release unto us a prisoner. Do it this year.

Pilate: Do you want me to set the King of the Jews free for you?

A Few Leaders: No, we want Barabbas.

Pilate: Which of the two do you want me to



release for you?

Crowd: Barabbas!

Pilate: Then what am I to do with Jesus, the so-called Christ?

Crowd: (shouting) Have him crucified!

Pilate: Why, what has he done that is wrong?

Crowd: (louder) Have him crucified!

Pilate: (motions and a servant brings him a basin of water. While washing his hands says) I am not responsible for this man's death; you must see to it yourselves.

Crowd: His blood be on us and on our children!

HYMN by the congregation (third stanza of above)

Calvary's mournful mountain climb;

There, adoring at His feet,

Mark that miracle of time.

God's own Sacrifice complete;

"It is finished," hear Him cry;

Learn of Jesus Christ to die.

SOLO VOICE: (Negro Spiritual)

See how they done my Lord,

And he never said a mumblin' word

... etc.

They nailed him to the cross,

And he never said a mumblin' word

... etc.

He bowed his head and died,

And he never said a mumblin' word

... etc.

READER: "And when the captain who stood facing him saw how he died he said, 'This man was certainly a son of God!'" And all the crowds that had collected for the sight, when they saw what happened, returned to the city beating their breasts.

(During the reading of the following paragraph the organ should begin to play "Alleluia! The strife is o'er" very softly but with gradual crescendo. At the end of the paragraph the whole school joins in singing the last line, "The song of triumph has begun! Alleluia!")

READER:

"Although it was now evening, yet since it was the Preparation Day, that is the day before the Sabbath, Joseph of Arimathea, a highly respected member of the council, who was himself living in expectation of the reign of God, made bold to go to Pilate and ask him for Jesus' body. Pilate wondered whether he was dead already, and he sent for the captain and asked whether he was dead yet, and when he learned from the captain that he was, he gave Joseph permission to take the body. And he bought a linen sheet and took him down from the cross and wrapped him in the sheet, and laid him in a tomb that had been hewn out of the rock, and rolled a stone against the doorway of the tomb. And Mary of Magdala and Mary, Jesus' mother, were looking on and saw where he was put." (Organ and school join in refrain as described above.)

READING: (by three seniors, each taking a stanza. One at each side of the front of the church and one in the balcony; or at three separate spots in the church auditorium. Be sure each is lighted as he speaks.)

I heard two soldiers talking<sup>2</sup>

As they came down the hill—

The sombre hill of Calvary,

Bleak and black and still.

And one said, "The night is late;

These thieves take long to die."

And one said, "I am sore afraid,

And yet I know not why."

<sup>2</sup> Theodosia Garrison, "A Ballad of Easter."



Ciseri: The Entombment

I heard two women weeping

As down the hill they came,

And one was like a broken rose,

One was like a flame.

And one said, "Now men shall rue

This deed their hands have done."

And one said only through her tears,

"My son! My son! My son!"

I heard two angels singing

Ere yet the dawn was bright,

And they were clad in shining robes,

Robes and crowns of light.

And one said, "Death is vanquished,"

And one in golden voice

Sang, "Love hath conquered, conquered all;

O Heaven and Earth, rejoice!"

HYMN: by the Primary Department, "Golden harps are sounding" (Tune: *Hermas*)

READER: "When the Sabbath was over, Mary of Magdala, Mary, James' mother, and Salome bought spices, in order to go and anoint him. Then very early on the first day of the week they went to the tomb, when the sun had just risen."

DRAMATIZATION: (throughout this have the organ play softly the hymn "Christ is Risen! Alleluia!"—tune: *Morgenlied*—Time so that at the end the whole school can come out on the chorus.)

Three girls represent the women on their way to the tomb. Enter MARY MAGDALENE back center of the chancel; other MARY and SALOME from the right. Meet front center of the chancel and gradually move to the left. Blue spot or other dim illumination in the chancel.)

Mary J: Is it you, Mary?

Mary M: Yes. I'm glad you're here. I just arrived. I was afraid I would be late. Could you sleep last night? I dozed a little but not for long. I can't forget. I'm glad we can do this last kindness.

Salome: I think we should go. Have you some linens?

Mary J: Yes, plenty. It's hard to forget his end. If there had only been time we might have prepared his body then.

Mary M: Wait! I wonder! Who will roll the stone back from the door-way of the tomb for us? Did they not say they had sealed his grave?

Salome: That's right. Let's hasten and see.

(At the doorway, left, a bright light appears. They stop and gaze intently.)

Voice of the Young Man: You must not be amazed. You are looking for Jesus of

(Continued on page 35)



Armitage: The Remorse of Judas





# Worship Programs



April

THEME FOR APRIL: *The Miracle of Growth and Change (Continued)*

Read again "To the Leader" at the beginning of last month's services so that you will have in mind the purposes of these services built around the idea of growth and change.

Palm Sunday and Easter should be made the occasions for joyous worship. Through the children's observations of the growth and change in nature they will have discovered God's plan for the on-going of life. The story, "Jesus' Love Lives On" will help them to understand that they too can carry on the work of Jesus and make changes through the practice of friendliness and love. These discoveries are causes for rejoicing.

The children might plan to invite their parents and friends to the service on the last Sunday in April, to share with them what they have discovered about the miracle and wonder of growth and change.

## Activities That May Lead to Worship

1. Carrying on of activities started in March.
2. Arranging the worship center for Palm Sunday and Easter with pictures of Jesus and flowers and candles.
3. Writing a litany of praise and rejoicing.
4. Planning a service of worship to share with parents and friends.

## Motion Pictures

For pictures suitable for presentation during Lent and Easter, see list in column "Films for Church Use," page 31.

## April 2

THEME: *Rejoicing with the Friends of Jesus*  
PERIOD OF FELLOWSHIP: Ask the children to tell of any signs of growth and change they have found on their nature table or in the out-of-doors. Sing "Life Out of Death."<sup>1</sup>

PRELUDE: Music of hymn, "All Glory, Laud and Honor"<sup>2</sup>

HYMN: "Praise to the Lord"<sup>3</sup>

## CALL TO WORSHIP:

Hosanna to the son of David;  
Blessed is he that cometh in the name of the Lord:  
Hosanna in the highest.

## LEADER:

This is the song the people sang to Jesus as he rode into Jerusalem. This is Palm Sunday and in churches all over the world people are remembering the time when Jesus' friends went before him waving palm branches and singing this song. How happy it must have made Jesus to hear his friends singing to him and calling him blessed! The people too must have been glad and happy to honor Jesus. He had helped them to know that doing friendly things for others was the best way to find happiness for themselves. He had helped them to understand that the greatest people were those who loved and served the most.

HYMN: "Doing Friendly Things"<sup>1</sup>

<sup>1</sup> Sing, Children, Sing, E. L. Thomas. Abingdon, 1939.

<sup>2</sup> Found in most church hymnals.

<sup>3</sup> Song Friends, Blashfield, the Vaile Co. 1931.

## Primary Department

By Ellen E. Fraser\*

## STORY:

### JESUS' FRIENDS REMEMBER

"Jesus is coming; he is riding into the city on a donkey," called some of Jesus' friends. Let us go to meet him." Soon a great crowd of people, men and women and children, were saying, "Yes, let us go to meet him."

Some of them broke branches from the palm trees. Others gathered flowers and some took off their cloaks and laid them on the ground so that Jesus might ride over them. When Jesus came along the people went before him singing and waving their palm branches.

If Zaccheus was in the crowd, how happy he must have been to be able to join in the singing! He remembered how Jesus had helped him to change from a selfish man to a kind and generous one. Perhaps the blind man and the deaf man were there too. They must have remembered the time Jesus helped them. The blind man could now see Jesus and the palms and the flowers. The deaf man could hear and could join in the singing.

And then there were those people who remembered the things Jesus had helped them to understand about God's love and care: that God needed them to show his love and care to others. Perhaps they thought, "Jesus is our friend; he has helped us more than anyone else to know about God. We will rejoice and sing so that others will hear our singing and come to know and love him too."

As they entered the city others joined in singing,

"Hosanna to the son of David:

Blessed is he that cometh in the name of the Lord."

It was a happy, joyous day for Jesus. It was a happy, joyous day for Jesus' friends.

LEADER: Let us bow our heads and remember some of the things we love about Jesus.

PRAYER: (May be said responsively by leader and teacher)

O God, we are remembering now that Jesus was friendly.

Help us to be friendly, too.

We are remembering now that Jesus saw good in everyone.

Help us to see the good and beautiful in people.

We are remembering now that Jesus said that the greatest and most important people were those who forgot themselves and loved and served others.

Help us to want to love and serve others.

We are remembering now that Jesus was not afraid to do hard things.

Help us to be brave and not afraid to do hard things.

O God, we thank you for Jesus. Amen.

HYMN: "Lord, I Want to Be Like Jesus"<sup>4</sup>

## April 9

THEME: *Love Goes On and On*

PRELUDE: "Spring Song," by Mendelssohn<sup>5</sup>

\* Director of Nursery, Kindergarten and Primary Departments, Madison Avenue Presbyterian Church, New York City.

<sup>4</sup> As Children Worship, Perkins, Pilgrim Press.

## CALL TO WORSHIP:

This is the doing of God,  
We can but watch and wonder.  
For lo, the winter is past,  
The rain is over and gone;  
The flowers appear on the earth;  
The time of the singing of birds is come.

Sing unto him, sing praises unto him.

Talk ye of all his marvelous works.

HYMN: "Praise Ye the Lord"<sup>3</sup>

Before singing the following hymn ask the children to show their spring charts and tell of any signs of growth and change they have observed.

HYMN: "Life Out of Death,"<sup>1</sup> first three verses.

## LEADER:

We have been thinking about the wonder and the miracle of growth and change in the out-of-doors. We have discovered that many things that seemed dead live again in the spring. God has planned for life to go on and on. Someone has said this in a lovely prayer poem.

## POEM:

O God, whose laws will never change,<sup>5</sup>  
We thank thee for these things we know:  
That after rain the sun will shine,  
That after darkness, light appears,  
That winter always brings the spring,  
That after sleep, we wake again;  
That life goes on, and love remains,  
And life and love can never die.

HYMN: "Life Out of Death"<sup>1</sup> fourth verse.

LEADER: The poem says the life goes on and love remains, and that love and life can never die. Jesus' friends found this to be true.

## STORY:

### JESUS' LOVE LIVES ON

There were some people who did not love Jesus. What they thought was: "This man Jesus teaches people to love and help others. We do not want to love and share. We want things for ourselves. We want to rule and conquer others. We want to be leaders." They were afraid that Jesus might become a great leader and people might follow his way of love and kindness. They did not want this to happen. Of course they did not say this. They said, "This man is dangerous; he is upsetting people and is bad for the country." So they had Jesus arrested and taken away and put to death.

After Jesus' death his friends were sad and lonely. "All is over," they said, "Jesus is not with us any more."

They were frightened, too. They were afraid that Jesus' enemies would arrest them and so they stayed off the streets and hid in their houses behind locked doors.

The days passed and then one day some of these friends went fishing. They fished all night and caught nothing. As the sun came up over the hills they came back to the shore. They were sad and lonely. They were thinking about the times Jesus had gone fishing with them. Perhaps they remembered, too, about the many things they had seen Jesus do and the wonderful and helpful things they had heard him say. "Love one another," he had said, "even as I have loved you." Here they were thinking only about

<sup>5</sup> From *While the Earth Remaineth*, by Jeanette E. Perkins. Pilgrim Press. Used by permission.



themselves and how lonely they were without him. Hadn't he said, too, "Lo, I am with you always"?

Then suddenly they seemed to understand. It was as if Jesus were with them, where they could see him. They could feel his love strong in their hearts. They could carry on his work of loving and helping. "Come," they said to each other, "Come, let us go tell the others that there is work to do. We will love and help as Jesus did. We will be brave as he was brave."

From this time on the friends of Jesus went from place to place, loving and helping and telling others about God. And that is the way it has been ever since and right up until now. The loving spirit of Jesus goes right on making changes through the loving and brave deeds of those who love him.

**PRAYER:** O God, we are glad for this Easter time when all the world of out-of-doors is telling us that life goes on and on. We thank you for Jesus and for his great love, and for his friends who carry on his work of loving and helping and being brave. Help us to be friends of Jesus too. Amen.

**HYMN:** "I Will Sing to the Lord"<sup>1</sup>

### April 16

**THEME:** "This is the doing of God:

*We can but watch and wonder."*

**PRELUDE:** "Spring Song," by Mendelssohn<sup>2</sup>  
**CALL TO WORSHIP:** Same as for April 9

**HYMN:** "I Will Sing to the Lord"<sup>3</sup>

**STORY:** "The Caterpillar's Journey"<sup>6</sup>

If a child or a teacher has watched a moth or a butterfly emerge from a cocoon, he should tell about this experience, rather than using the story suggested.

**PRAYER POEM:** "O God, whose laws will never change." (See program for April 9.)

**HYMN:** "Life Out of Death"<sup>1</sup>

### April 23

**THEME:** *We Rejoice over the Miracles of Growth and Change*

**PERIOD OF FELLOWSHIP:** Recall with the children what they have learned about the miracle of growth and change.

**LEADER:**

Let us tell each other which of these changes, these wonderful things, we are glad for. (Record the children's thoughts.) Another way we say we are glad is to say we rejoice. Someone wrote a song about rejoicing. Listen while I sing it for you. (Leader will sing the refrain of the hymn, "Rejoice, Ye Pure in Heart"<sup>7</sup> and then teach it to the children.) Next Sunday I will arrange your thoughts about the wonderful things you are glad for and we will use this song as our response. Are there any other things we would like to share with our parents and friends?

**PRELUDE:** "Spring Song," by Mendelssohn<sup>2</sup>

**CALL TO WORSHIP:**

Come, let us praise the Lord.

Let us go over all the wonders he has done.

**HYMN:** "Life Out of Death"<sup>1</sup>

**LEADER:** I am going to read to you the thoughts of a group of boys and girls about miracles.

A miracle is something wonderful and marvelous.

It is a miracle

When dead leaves fall from a tree and bury deep in the earth and make it rich

<sup>6</sup> Found in *International Journal of Religious Education*, March 1941, page 21.

<sup>7</sup> Found in most church hymnals. The refrain is in *Song Friends*.

for other plants and trees.

It is a miracle

When tiny seeds change into plants and flowers and trees.

It is a miracle

When a little worm changes into a caterpillar and spins a cocoon and then changes into a beautiful butterfly.

It is a miracle

That birds know when to fly south and when to come back again.

It is a miracle

That day follows night and night follows day and that spring always comes after winter.

It is a miracle

That when people show God's love and care to others as Jesus did, hospitals and schools are built and many people are cared for and made well and happy.

**PRAYER:**

O God, you have made so many lovely things,

Violets and daffodils and butterflies' wings;

In this month of April

When all things are new,

Help us to do some lovely thing too.

Amen.

**HYMN:** "Holy, Holy, Holy, Lord God of Hosts." (Refrain of "Day is Dying in the West")

### April 30

**THEME:** *We Share with Others the Miracle of Growth and Change*

**PRELUDE:** "Spring Song," by Mendelssohn<sup>2</sup>

**CALL TO WORSHIP:** Same as for April 9.

**HYMN:** "Praise Ye the Lord"

## Junior Department

*By Edith Kent Battle\**

**THEME FOR APRIL:** *Remembering Jesus*

### For the Leader

It might be a good plan to print on a small poster the themes for the Sundays of this month, so that the children may have them in their thinking and more readily enter the feeling of each service. Place the theme for the month at the top, the others below, with the dates. The effort has been made to have in each program some real and active participation by the group. The purpose of this is to focus both thought and feeling on the theme, and to make the children feel their vital part in the service. Before the worship period—perhaps the Sunday before, after the regular session—the leader or one of the teachers should go over with the children what is to be read by a child or a class.

Elsie Anna Wood's picture "The Sermon on the Mount" would be very good to use on the worship center through all the sessions. Or the picture of the Palm Sunday scene by Wood or the one by Tarrant might be centered on that Sunday.

### Motion Pictures

For pictures suitable for presentation during Lent and Easter, see list in column "Films for Church Use," page 31.

### April 2

**THEME:** *A Day of Joyful Remembering*

**PRELUDE:** "Fairiest Lord Jesus"

\* Nashville, Tennessee.

Here the children will show their charts and nature objects and tell of their discoveries of the changes in the world of nature.

**HYMN:** "Life Out of Death"<sup>1</sup>

Here they will tell about some of the things Jesus said and did that made changes in the lives of people, and of changes that are being made by the friends of Jesus today.

**DEDICATION** of special gifts

**HYMN:** "Doing Friendly Things"<sup>1</sup>

**A LITANY of REJOICING:** (See service for April 23, Period of Fellowship)

**Refrain:** to follow each statement by teacher: (Sung) "Rejoice, rejoice, give thanks and sing."

For the springtime and for all things living again:

For the wonder of night and day—

**Refrain**

For the colors of the flowers and the songs of the birds;

The colors of the sunset and the moon and shining star—

**Refrain**

For the wonderful changes; the way a caterpillar changes into a butterfly; the way a tiny seed changes into leaves and flowers—

**Refrain**

For the changes that can be made in people by showing them God's love and kindness as Jesus did;

For the changes we have made through our gifts and our friendliness—

**Refrain**

**CALL TO WORSHIP:**

**Leader:** (first asking the group to find the hymn response)

O give thanks unto the Lord; for he is good:

For his lovingkindness endureth forever.

This is the day which the Lord hath made;

We will rejoice and be glad in it.

**Hymn Response:** "All Glory, Laud and Honor"

**SCRIPTURE READING:** Matthew 21:1-11

**STORY:**

### THEY REMEMBERED WITH JOY

There were many travelers coming to Jerusalem on that spring morning when Jesus and the twelve disciples were on their way to the city. There were many already in the city. From Galilee, from all the villages of Judea, even from across the Jordan river, and from cities by the Great Sea, Jewish people were coming to Jerusalem to keep the Passover Feast, one of their great religious celebrations, in the city they called "the city of our God."

For more than two years Jesus had been going about "preaching . . . and teaching . . . and healing." He had become known in most of those villages and towns for his deeds of lovingkindness, his wonderful words of hope and comfort, his never-failing care for every person who came to him. Can you not imagine that often, as he rode down the hill road that morning, and as he entered the city gateway, someone's face would brighten and someone would say, "There he is! It's Jesus of Nazareth, who did so much for me!"

Do you remember the poor leper, whom no one would even come near, until Jesus put out his strong, kind hand and touched him with healing power? Maybe he was one of the crowd that cried out: "Blessed is he that cometh in the name of the Lord!" He would never forget Jesus' face or the joy he gave him. Perhaps Zacchaeus was there—





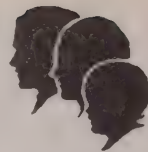
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PRAYER: O loving Father, we thank thee with joy today for the gift of Jesus thy Son, for the message he brought, for the joy and confidence of new life that we have received in him. Make our offering a special gift of love today, in his name, we pray. Amen.

OFFERING: As on last Sunday.

April 16

THEME: *Remembering the New Commandment*

PRELUDE: "Where Cross the Crowded Ways of Life"

CALL TO WORSHIP: Let us think of these words of Jesus to his disciples. (Read John 13:34-35; 14:15; Matthew 28:19-20)

RESPONSE: "O Master of the Loving Heart," sung by the group.

INTRODUCTION TO THEME, by the leader.

The words I have read to you are the words of Jesus to his disciples. *We* want to be his faithful disciples, in *our* time, in *our* way, and those words are for us, too. The disciples began to "go . . . and teach all nations," wherever they could, what they had learned from Jesus. *We* must try to know what it means for us to love one another—what *we* must do.

READING: (By one of the children)

For have you joy?

Then joy is yours, to share;

And have you love?

Make light your neighbor's care;

Have you found courage?

Teach your friend to dare!

What power you have

In loving word or deed,

Is yours to give

To meet another's need.

—E. K. B.

Leader: Here is a story of something that happened in a church, and afterward—in a church like ours, and to people like us.

STORY:

KEEPING THE NEW COMMANDMENT

There were many people in the church that Sunday. Dr. Davidson was an old man; he preached only once or twice each year in the church where he had been the pastor when he was younger. Everybody loved him, because they knew he loved *them*. Children, boys and girls, young people and older people—all who could come were in the church that morning.

He read for the text of his sermon two verses, one from the words of Jesus: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another;" the other from the Letter of James: "Be ye doers of the word, and not hearers only." All the people listened while Dr. Davidson told them what *loving one another* meant to the disciples gathered around Jesus, and what it might mean to *them*, the people who were there in the church.

Some of them forgot about the sermon after they went home, and went on just as before. Some of them remembered, and thought about it, and wanted to keep that "new commandment."

A young man remembered—and began to do his work faithfully, instead of slipping out of hard jobs and letting someone else do them. A teacher remembered—and she began to try to have loving patience with her pupils, to understand them better. A boy remembered—and decided to quit teasing his little sister, and to try to do every loving service he could for his father and mother. A girl remembered—she went to a friend with whom she had quarreled and

Zachaeus, who was a different man after that day when Jesus was his guest, a happier and wiser man. The man who had been the blind beggar Bartimaeus, until Jesus gave him sight; the boy who had followed Jesus and heard his teaching that day by the Lake, and had given his lunch to be divided among the hungry people; the boys and girls in the homes where Jesus had visited—all of them may have been watching Jesus ride down the road to the city, joining in the praise song and remembering what great things he had done for them.

Can you remember some others who might have followed him that morning, carrying palm branches to throw down before him, or who came out from the city to welcome him, in joyful remembering?

CONTRIBUTION FROM THE GROUP: The leader will encourage the children to tell of any other persons they may recall from the stories in the gospels, who might have been present.

HYMN: "Tell Me the Stories of Jesus"

AN OFFERING OF REMEMBRANCE:

Leader: This is a day of remembering the words and the life of Jesus; let us remember, and be glad together.

All the group, together: We remember the wonderful words of Jesus.

Responses: (Each response is to be read either by a class in unison or by a representative, prepared beforehand)

1. This is my commandment, That ye love one another, as I have loved you.
2. Let not your heart be troubled; ye believe in God, believe also in me.
3. Because I live, ye shall live also.
4. Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

All the group, together: We remember his deeds of loving kindness.

Responses:

1. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness . . . among the people.
2. Jesus . . . said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God . . . And he took them up in his arms, put his hands upon them, and blessed them.

All the group, together: We remember how he taught us to pray to our loving Father.

PRAYER: the Lord's prayer, in unison.

OFFERING:

Leader: Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Hymn-prayer: "We Give Thee But Thine Own"

April 9

THEME: *The Greatest Day of Remembrance*

PRELUDE: "Christ the Lord Is Risen Today"

OPENING HYMN: "Fairest Lord Jesus"

INTRODUCTION TO THEME, (by the leader);

THE GREATEST DAY

This is the time when, in our church and our homes and our town, and in churches and homes and towns all over our country and far across the world, people are remem-

bering a very great and wonderful happening. They are remembering Jesus because he was the very center of that happening. All of us are remembering the wonderful, beautiful new message he brought to the world, with its new hope and joy.

We are thinking of what he said, over and over, about God the *always* loving Father of *all* people, and about new life always going on, in new and wonderful ways. We are remembering the day when the disciples really knew what they had not understood before—the day when they began to understand that death was only the beginning of new life, for Jesus, and for them, as he had promised. Do you remember his words to them—"Now you have sorrow; but I will see you again, and your heart shall rejoice" and "Because I live, you shall live also"? Today, we are remembering that his words are true and real for us so that we may be glad as they were glad.

This day which we call Easter is a time of joy for all Christians. Some times we call it the "day of resurrection," the day of new life. All around us, at this season, are reminders of new life, in the opening buds on branches that have been bare, in the brown cases from which new butterflies and moths will come, in birds getting nests ready for new families of baby birds, in green shoots breaking out of old seeds, pushing through the dark earth.

This is the time of the year when those who loved Jesus became sure that he was living again. They were full of joy, then, and they began to understand what he had said: "Because I live, you shall live also."

E. K. B.<sup>1</sup>

HYMN: "O Master of the Loving Heart"

THE STORY OF THE DAY OF JOY: Mark 16:1-7; Matthew 28:3-10.

(This is arranged for one person to be prepared to read the Bible portions, and for the leader to give the interpretations in between. Or different teachers, or even class groups if there are enough Bibles, may read the Bible portions in turn.)

From the Bible: Mark 16:1

Leader: The Jewish sabbath ended at sunset on the day we call Saturday. When these women who loved Jesus had bought their fragrant spices to put about his body as the Jewish custom was, they waited until day-break to go to the tomb in the garden, to perform their service of love.

From the Bible: Mark 16:2-5

Leader: Two friends of Jesus, Joseph of Arimathea and Nicodemus, had placed the body of Jesus with loving care in the tomb—the small room cut in the rocky slope in Joseph's garden outside the city. Across the opening a great stone was rolled. The women had watched what was done, so they knew where to go.

From the Bible: Mark 16:6-7; Matthew 28:3-8

Leader: The news the women brought to the disciples was so wonderful they could not at first believe it; but before the day and evening were over they had seen him themselves, and heard his loving, familiar voice.

From the Bible: Matthew 28: 9-10.

HYMN: "Christ the Lord Is Risen Today"

<sup>1</sup> Junior Quarterly, adapted.



and "I'm sorry," and they were friends again. A business man remembered—he made new plans that would really help the people who worked for him. A high school boy remembered—he made up his mind to study as hard as he could, never again try to cheat, and help his friend to do that way too. A woman who had not much money began to plan to deny herself and save something more for the church's work with the needy and suffering people. These things happened, and much more, because people began to "remember the words of the Lord Jesus," and to be "doers of the word, and not hearers only," in his life.

—E. K. B.<sup>2</sup>

All one family, we and they;  
How shall we *love one another*, today?  
PRAYER: The Lord's prayer, in unison  
HYMN: "My Master Was a Worker"

**April 23**

THEME: *Remembering Jesus' Way with People*

PRELUDE: "My Master Was a Worker"

OPENING SENTENCES: John 15:12, 14; read by the leader. I Corinthians 13:4-8a (American Standard or Moffatt translation) read by a boy or girl who has read it beforehand with the leader.

LYRICAL AND SCRIPTURE:

(The hymn "O Master Workman of the Race" or "O Son of Man, Thou Madest Known" may be used if more familiar)

Leader: We are thinking of Jesus' way with people—what he did for them, how he treated them when they came to him. I want you to find the hymn "O Master of the Loving Heart." After we sing each of the first three verses, I will read to you a story of Jesus' way with people. You will see how the hymn and the stories help us to understand his way of love. We will sing the last verse softly, as our prayer.

Hymn verse 1; read Matthew 8:1-3

Hymn verse 2; read Matthew 15:32-38

Hymn verse 3; read Mark 10:13-16

Hymn verse 4; sung softly as a prayer

POEM:

There grew a Boy in Nazareth,  
(O little home in Nazareth!)  
He learned the trade of carpenter,  
He learned the hearts of men to stir,  
Their griefs to feel, their joys to share—  
The Carpenter of Nazareth.

There was a Man of Galilee,  
(He fared him forth from Galilee!)  
He taught men truth, to set them free,  
He showed them love, on Calvary,  
His Father's very Son was he—  
The Christ of Galilee.

He lives, to lift men up today,  
(O questing, stumbling men, today!)  
Still—still he makes God's visions clear,  
Still sets men free from hate and fear,  
Still, those who seek him find him near—  
The living Christ, today.

—E. K. B.<sup>3</sup>

OFFERING: As for April 9.

**April 30.**

THEME: *What Shall We Do?*

PRELUDE: "Rise Up, O Men of God"

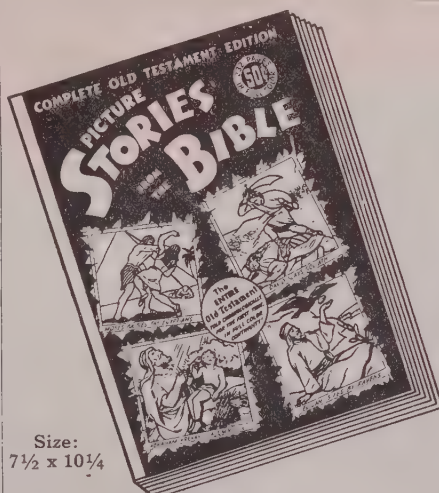
CALL TO WORSHIP:

Leader: "What shall I render unto the Lord for all his benefits toward me?" (Psalm 116:12)

Response: (read by a third year class from their Bibles) He hath showed thee, O man, what is good; and what doth the Lord re-

<sup>2</sup> From *Junior Lessons*.

<sup>3</sup> From *The Elementary Teacher*.



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11-3



quire of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" (Micah 6:8)

*All the group:* (read from blackboard) And as ye would that men should do to you, do ye also to them likewise. (Luke 6:31)

HYMN: "O Son of Man, Thou Madest Known"

THOUGHTS ON THE THEME (by the leader):

#### WHAT SHALL WE DO?

All through this month, as we have met together, we have been remembering Jesus, in a special way—his coming again to the disciples in the new life he had promised, the new commandment he gave them, his loving, understanding way with people. Today, let us remember him, and ourselves, think what his message, his commandment to love one another, his way of living, talking, working, sharing, with other people means for us. *What shall we do*, to follow in his way?

Shall we all do the same things, in the same way? Once Jesus found four fishermen at work by the lakeside, and said to them, "Come, follow me—" and they left their work and their homes to work with him. A man whom Jesus had made well wanted to leave everything and go with Jesus; but Jesus knew what he could do best, and he said, "No—go home and tell your friends what great things God has done for you." A rich young man came to ask Jesus what he must do; but when Jesus said, "Sell all you have, give the money to the poor, and come, follow me," that was too hard for him. He kept his riches, and went away.

Dorcas became a Christian, and she gave her time and skill and money to make clothing for the poor.

Think quietly, each of you, of something you can do to obey that commandment, *love one another*—at home, at school, when you work, or play, when you go to the store, or the library, or the picture show. (If the children wish, let them tell what they think of.) What can our Department do, all of us together? (Recall special gifts, or sharing in missionary or community work.)

There are simple every-day things that all of us can do.

POEM (read by a boy or girl):

#### WHAT CAN WE DO?

What can we do  
Now, for a gift of love and kindness too?  
We can give joyful service, find some need  
For our small helpful deeds.

We can give friendly thoughts and gentle speech  
To all within our reach;

We can be glad, and keep a happy heart  
That in our joys they too may have a part.  
Lord Jesus, for your sake  
These are the gifts we make.

—E. K. B.<sup>3</sup>

HYMN: "I Would Be True"

PRAYER:

Father, hear the prayer we offer;  
Not for ease that prayer shall be;  
But for strength, that we may ever  
Live our lives courageously.

—LOVE M. WILLIS

OFFERING: As on last Sunday

## Intermediate Department

By Louise Griffiths\*

THEME FOR APRIL: *Finding and Living Easter's True Message.*

#### Motion Pictures

For pictures suitable for presentation during Lent and Easter, see list in column "Films for Church Use," page 31.

#### For the Leader

The true meaning of Easter is seen not only in the joyous resurrection stories as they appear in the Gospels, but also in the activities of Jesus' followers after they had become convinced that Jesus was alive and with them. Those early Christians kept singing and shouting the Easter news for the weeks, months and years that followed. There was no "after-Easter-slump" among the early Christians. Rather, the Christian fellowship grew in ever increasing numbers.

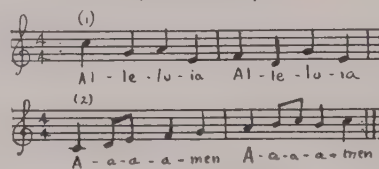
The true Easter message was something like this: Rejoice! Christ is alive and will always be with you. Take courage and go forth with him to carry on his work! If today's Christians should understand this message each Easter, the church would grow not only by adding a church membership class to the rolls but by expanding its work.

These worship services are designed to help intermediates grasp this meaning of Easter and to prepare them to help carry on Jesus' work. They also lead naturally to the May emphases on missions.

\* Writer and teacher, Godfrey, Illinois.

Notice that the Easter program contains suggestions that will require considerable preparation. It will be necessary to make plans for it the Sunday before, and for the best results a weekday meeting of the choir will be desirable. If you wish to have the entire department sing the "alleluias," introduce and practice them for a few minutes on the first Sunday of the month. The music is not difficult, and many departments will enjoy singing as a group. The "Alleluia-Amen round" mentioned is the following:

#### Alleluia-Amen (Two-Part Round)



It may be sung as a two-part round by dividing the department or the choir in half. Or the group may be divided into four or six sections and the round repeated two or three times. It is very effective sung in this manner.

#### April 2

THEME: *Hosanna to Jesus, King of Our Lives!*

PRELUDE: Music of the hymn, "Lift Up Your Heads, Ye Mighty Gates!"<sup>1</sup>

CALL TO WORSHIP: Mark 11:9b, 10, beginning "Hosanna."

HYMN: "All Glory, Laud and Honor"

<sup>1</sup> In the *Pilgrim Hymnal*, the *Presbyterian Hymnal*, the *Hymnal for Youth* and others.

#### STORY:

##### A DIFFERENT KIND OF KING

Joel's father was a very strict and highly respected Pharisee. It was natural, therefore, that Joel had been brought up to know and honor the law. Joel's keen mind had also helped to make him the best pupil in the synagogue school, and his father was justly proud of the boy when at the age of twelve he was confirmed at the great Temple and answered every question put to him by the rabbis. But with his keen mind Joel was able to see beyond the many religious ceremonies and realize that the wise young teacher called Jesus, whom his father hated had some good ideas. With it he was also able to find ways of slipping out of his father's sight whenever the wise young teacher was in or near Jerusalem. Every time he listened to the teacher he got new ideas, grew more courageous, and became a more ardent admirer of his hero. There came a time, however, when his father grew wise to his adventures away from home.

Joel had heard that Jesus was again coming to Jerusalem. A plan had been made to hail him as king. Joel was so excited the night before that he could not sleep. He slipped out of his house before his father was awake, met several of his companions, and eagerly hurried to a hill outside the city. As they went they joined others who had the same ideas. Like the others, they gathered flowers and palm branches to wave as a welcome.

In time, Joel's hero appeared, riding on a donkey. Joel thought he looked handsomer and stronger than ever. Joel joined the others who cried "Hosanna!" and enthusiastically waved his palm branch. But just then a hand reached from behind and jerked his palm branch away. Without turning, Joel recognized his father's presence. Then he felt the man's heavy hand grasping his tunic. But Joel still did not turn around. He kept looking at Jesus, kept calling him "King," and just as his father succeeded in dragging the boy to the back of the crowd, Joel's heart gave a big leap as the King looked straight at him and smiled.

He did not feel his father's beatings. That smile chased away all pain. It made him brave, too, so that he dared to argue with his much respected father when the man insisted that no mere peasant, no preacher against the law, could be a second King David.

Then, as he tried to explain to his father some of the Master's great teachings, Joel remembered that Jesus had also cautioned him and his friends, one day, to "honor thy father and mother" according to the law. So he said:

"I'm sorry to disagree with you, father. In fact I think you are right, in a way. Jesus will not be another David. He may not be a warrior and free us from the Romans. That wouldn't be like him."

His father smiled as if to say: "Ah, I knew I'd win."

Then Joel added, "But that doesn't stop me from claiming him as my King. No matter what happens, he's King of my life, and I'm going to honor him by living as I believe he wants me to live."

READING: Luke 19:37-40.

OFFERING: As the offering is taken, ask students to turn on the hymn, "Lift Up Your Heads, Ye Mighty Gates," and read it silently as the pianist plays the music.

PRAYER:

O God, we thank thee for Jesus. We are glad that we can honor him as our King. Accept these gifts and use them to help change our world so that Jesus will be its King. And now speak to us and guide us to think of some of the things we each must do in our personal lives to make Jesus our King.



ause) Help us, O God, this coming week,  
honor Jesus as King of our lives by living  
he would have us live. Amen.  
YMN: "Lift Up Your Heads, Ye Mighty  
Gates"

April 9

HEME: *Rejoice! For Jesus Lives!*

ORSHIP CENTER: A simple arrangement of  
a picture of Jesus such as Sallman's "Head  
of Christ," and Easter flowers. Or such a  
picture surrounded by attractively mounted  
pictures that show people doing acts of  
kindness and mercy.

RELUDE: The Chorale, "Break Forth, O  
Beauteous Heavenly Light," by Bach, or  
other joyful Easter music.

ALL TO WORSHIP: The three "Alleluias"  
which open the hymn, "The Strife is O'er."  
These may be sung by a choir in unison,  
by three sections of the choir in turn, or  
by the entire department.

PROCESSIONAL OR OPENING HYMN: "The  
Strife Is O'er"

READINGS (By two intermediates): Mat-  
thew 28:1-7, 16-20.

Note: These readings are effective when  
resented by a verse choir. A soloist with a  
"light" voice should read the words of the  
angel, and another soloist with a "dark,"  
resonant voice should read the words of  
Jesus.

YMN: "The Day of Resurrection"

READING: AN EASTER MEDITATION<sup>1</sup>

Note: This reading is arranged for a verse  
peaking choir. It will be effective, however,  
read well by one person.

Entire Choir: Easter . . . in the year thirty-  
one . . .

A Few Voices: The Easter sun

A Few More Voices: rises!

Light Voices: A group of simple peasant  
women

climb a rocky path in a burial garden . . .

They carry spices to leave at the tomb  
of their beloved friend and teacher . . .

In the early morning . . .

Medium Voices: With deep sincerity. . . .

Dark Voices: their hearts full of grief, they  
come.

Light: But as they near the tomb their sor-  
row turns to joy.

They feel the Presence of the One so loved  
And know his spirit lives.

He is with them!

Medium: He is with all who love him!

Light and Medium: *It shall always be so!*  
(Pause)

Entire Choir: Easter, nineteen hundred  
forty-four. . . .

(As Above): The Easter sun rises. . . .

Dark: A group of peasants grope their hope-  
ful way along a dismal path. . . . They  
may be

Light: Chinese, seeking protection in hill-  
side caves;

Medium: Or Germans stealing secretly and  
fearfully away to worship as their hearts  
decree;

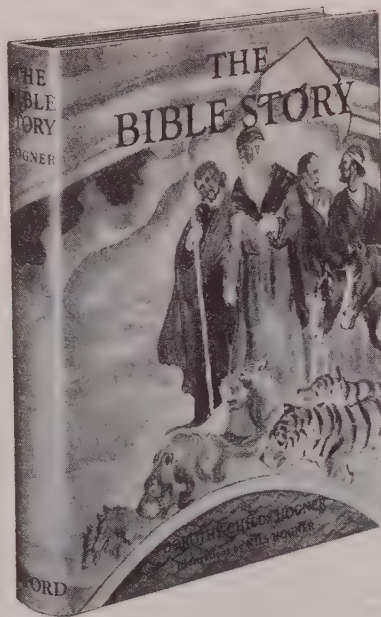
Light: Or Greeks, looking for Allied planes;

Medium: Or Japanese Christians, praying  
for the time when Christ will reign in  
their land;

Light: Or U. S. Marines, creeping through  
the smoke of battle to a spot where they  
can see Easter's radiance in the calm Pa-  
cific and pray for beauty and peace every-  
where;

1 This meditation was first written in 1939, by  
a group of students in Christ Presbyterian  
Church, Madison, Wisconsin. It has been revised,  
brought up to date, and arranged for verse  
speaking.

March, 1944



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Medium: Or soldiers of any flag, uttering  
the same prayer.

Dark: This? In a world in which Christ  
lives?

(As Above): The Easter sun rises. . . .

Medium: On America. . . .

Light: On the Easter parade . . . worship-  
pers of clothes rather than Christ;

Dark: On city slums . . . where the spirit  
of Christ still suffers;

Light: On flower-decked chancels where  
Easter choirs entertain annual church-  
goers; . . .

Dark: On tired factory workers as they re-  
turn from night shifts in plants where  
Christ's spirit feels the pain that war im-  
plements will cause.

Medium: This, in a land where Christ lives?

Entire Choir: Yes. This, where Christ's  
living spirit suffers. But, this, too, where

Christ's living spirit sings. . . .

(As Before): The Easter sun rises. . . .

Light: On army camps where chaplains lead  
worship in His name.

Medium: On hospital ships, hospital planes,  
ships carrying food to suffering humanity.

Dark: On battle fields where nurses and  
chaplains risk lives to save lives and ease  
pain.

Entire Choir: The Easter sun rises!

Jesus lives today!

PRAYER

CHORAL RESPONSE: The round, "Alleluia-  
Amen!" (Printed above)

THE OFFERING: As music of "Jesus Christ Is  
Risen Today" is played.

HYMN: "Jesus Christ Is Risen Today"

BENEDICTION followed by the round, "Alle-  
luia-Amen" repeated.



## April 16

THEME: *Keep Singing the Easter Message*

AS STUDENTS GATHER: Let them use examples of new life in nature (which they have been asked to bring with them) to arrange a worship center.

PRELUDE: Music of "All Creatures of Our God and King"

CALL TO WORSHIP: "Alleluia, Amen!" round used last week

LEADER:

In many churches it is the custom to sing Easter hymns only on Easter. But the Easter message that Jesus is alive and with us is really the heart of our religion. It seems to me that we should sing Easter hymns repeatedly to remind us of this great message and give us new strength and assurance.

FAVORITE EASTER HYMNS: Suggested by the intermediates

READING AND REPORT (By an Intermediate): "Hebrew Spring Festivals"

After reading Leviticus 23:5-8, the reporter may explain that these verses describe an ancient Hebrew festival which took place in the spring of the year. We know of it as the "pass-over," a name which is said to indicate the time when Jehovah *passed over* the homes of the Hebrews in Egypt and did not send a plague upon them (Exodus 12:12-14). It also suggests the deliverance of the Hebrews from Egypt, when they *passed over* the Red Sea. A spring feast, however, was probably already in existence before the Hebrews were delivered from Egypt. It was long the custom of the ancient peoples to celebrate the coming of spring. The passover idea may have been worked into the old spring feast. The same is probably true of the "Feast of Unleavened Bread" which immediately followed the Passover, and the "Feast of Firstfruits" which came soon after, when the barley, which had been slowly growing all winter, was ripe. The first fruit or grain was gathered in our month of April and offered in a ceremony of thanksgiving. So the Hebrews really kept singing their songs of joy all spring.

STORY AND READING (By an Intermediate):

### EASTER LONG AGO

Just as the Hebrew festivals grew in part from more ancient celebrations, so our Easter developed in part from non-Christian ceremonies. Here is a story that tells about a very ancient Easter festival.

Olaf lived in ancient Norway. His people worshipped a number of gods and goddesses, most of which were connected with the glorious "midnight sun." This was natural, of course, for the sun meant everything to those far northern countries where the winter days were long and dark, and the summers full of equally long days of sunshine and light. The people quickly noticed that when there was little or no sunlight the air was bitterly cold and nothing grew, while during the summer, vegetation grew with great speed.

One of the goddesses worshipped by these ancient Norsemen was called Oestare. She was the goddess of spring and the herald of the *Eastern* sunrise. (Notice the similarity in her name and Eastern.) Each year a festival called by her name was held to welcome the return of the sun to the cold dark world.

So, as this festival drew near, Olaf's family made great preparations. Torches were gathered. Eggs were dipped in dyes the colors of the sun's rays, and food of all kinds was made ready for feasting.

As the first day of the festival dawned, Olaf watched his father leave their cabin, a

bundle of torches under his arm. He saw him join other fathers and make his way up the mountain where a large fire was kindled to show Baldur, the sun god, where the land was. The men were gone a long time. Olaf kept running to the cabin door to watch for their return. And when he saw the procession of torches coming down the mountain side, lighting a path for the sun to follow, he shouted and sang:

"Joy, joy, joy!  
Baldur is come!  
Light and warmth and life  
Return with the sun!"

The whole family joined in the song as did the other families in the other cabins. Feasting and dancing began. It lasted for days, and even during the weeks that followed, Olaf and his friends would burst into singing whenever they found a sign of spring. Indeed, the ancient Oestare festival grew more and more joyous as trees, flowers and grass appeared.

When the early Christian missionaries reached these northern lands and told the story of the Resurrection which took place at the same time of the year, it was natural that although the converts gave up their old gods, they kept their spring festival, using it to celebrate Christ's triumph over death as well as nature's victory over the dark, cold winter.

Not only in the northern countries, however, but almost everywhere spring festivals were held, and wherever Christian missionaries told the story of Jesus, these festivals became Christian festivals and Christian hymns of praise were composed. For example, Francis of Assisi, an Italian missionary taught his followers to sing:

"Praised be my Lord God, with all his creatures:  
And especially our brother the sun,  
Who brings us the day and who brings us the night;

Fair is he, and shining with a great splendor:  
O Lord, he signifies to us thee."

HYMN: "All Creatures of Our God and King," after explaining that the words just quoted are from a longer song of Francis of Assisi and that this hymn is an arrangement of that song.

OFFERING: As the music of the hymn just sung continues.

PRAYER

## April 23

THEME: *Keep Alive the Easter Story*

WORSHIP CENTER: Use a picture like "Go Preach" by Burnand<sup>2</sup>.

PRELUDE: Music of "All Creatures of Our God and King."

LEADER:

There is an ancient carol that contains this thought:

"Christmas is here! Christmas is here!  
And Christmas will last 'til Easter!  
Easter is here! Easter is here!  
And Easter will last 'til Christmas!"

Christmas and Easter, then as now, were the two greatest seasons of the year, and the people of long ago wished as we do, to make these great days last all year. As we worship today let's try to find ways of making Easter last, of keeping its story alive.

HYMN: "Ye Servants of God, Your Master Proclaim"

READING: Acts 1:12-14; 2:1, 14, 32, 36-42; 8:4. (To assure a smooth reading, these verses should be typed as one story. The

<sup>2</sup> Used on cover of October, 1930, *International Journal*. Also in *Christ in Recent Art* by Bailey (Pilgrim Press, 50c). Also obtainable on a lantern slide from Board of Christian Education, 1505 Race St., Philadelphia, Pa.

typed copy may then be placed in a Bible for reading.)

GROUP DRAMATIZATION: Of the Scripture just read.

The entire department may be asked to pretend that they are early followers of Jesus who have recently experienced the first Easter. Selected students may take the part of various disciples, recall their experience as they learned that Jesus was alive, and lead the group in prayer. A student may take the part of Peter and read again Peter's words in the Bible story.

PRAYER

OFFERING AND HYMN: "Jesus Shall Reign Where'er the Sun"

CLOSING WORDS: By contributing to our offerings we help to keep the Easter story alive. By bringing others to church and by living Christian lives every day we also spread the Easter story. But there are still other ways. As we try to keep Easter alive this week, let's look for *things that we can do* to carry on Jesus' work.

CLOSING PRAYER FOR STRENGTH, and the "Alleluia-Amen" round.

## April 30

THEME: *Carrying On Jesus' Work*

AS STUDENTS ARRIVE: Have a stack of magazines and newspapers at hand and have early-comers clip two kinds of pictures or paragraphs: those which illustrate ways of carrying on Jesus' work today; those which describe acts that impede Jesus' work.

WORSHIP CENTER: The same picture used last week, or a good picture of an act of mercy, such as one of a missionary at work.

READING: John 21:12-17.

HYMN: "My Master Was a Worker" or "O Master Workman of the Race"

DISCUSSION: "Carrying on Jesus' Work"

The adult leader may refer to the Scripture read at the beginning and ask what Jesus meant when he said "Feed my sheep," guiding the students to think of some of the things Jesus did to help guide, care for people. Some leaders may wish to pass out a few slips bearing Bible references and let students silently look them up to get ideas. Some leaders may find it more profitable to send a few references to selected students during the week and ask them to be ready to describe the work that Jesus did. As boys and girls suggest Jesus' activities, a blackboard list may be made. Then the group may be guided to consider similar things that need to be done today and to make a list of them.

READING (By an Intermediate):

### CHRIST IS RISEN

Christ indeed is risen;  
His spirit is alive  
Where people love each other,  
Where men for goodness strive.  
He weeps with all who suffer,  
He loves through all who care;  
He works with all who labor  
To make life glad and fair.  
Wherever sin and sorrow  
Are spoiling Jesus' plan,  
He calls to us to finish  
The work that he began.

HYMN: "O Jesus, Prince of Life and Truth," or a similar hymn of dedication as ushers prepare for offering.

OFFERING AND PRAYER OF DEDICATION

HYMN: "All Creatures of Our God and King"



# Senior and Young People's Departments

By Raymond M. Veh\*

Throughout March the Lenten theme "The Person of Jesus" served as the basis for worship services. We continue this theme for the first two Sundays of this month. Is it not fitting that our services climaxing on Easter Sunday should center about Christ and should be deeply devotional?

For the three remaining Sundays of the month independent themes will center our thinking and worship on topics always important to young people.

## Motion Pictures

For pictures suitable for presentation during Lent and Easter, see list in column "Films for Church Use," page 31.

## April 2

THEME: *The Voice of Jesus*

PICTURE AT WORSHIP CENTER: Christ in Gethsemane, *Hofmann*

THE VOICE OF QUIET MUSIC: "We Would See Jesus, Lo His Star is Shining." After pianist plays through softly, a soloist sings third stanza of this hymn.

THE VOICE OF THE LEADER: Neither the earth nor the heavens are able to contain God, yet wherever we find ourselves his presence and his voice are there. His messages and his messengers are many. God is speaking to us everywhere, but we need to understand his language.

THE VOICE OF RESPONSIVE YOUTH: Read Luke 4:18, 19, preferably in a modern version.

HYMN: "Jesus Calls Us O'er the Tumult"

THE VOICE OF INSTRUCTION: The Beatitudes (read in unison from hymnbook or Bibles—Matthew 5:3-12.)

THE VOICE OF INSPIRATION: The Lord's Prayer (in unison)

THE VOICE OF ILLUMINATION:

### THEY HEARD A VOICE

Socrates claimed that he had within him a divinity that spoke to him and guided him in his choices. Moses in the message from the flaming bush found his life work. Elizabeth Barrett Browning said: "Earth's crammed with heaven, And every common bush afire with God; And only he who sees takes off his shoes—The rest sit round it and pluck blackberries."

Elijah heard God speak in the still small voice; Isaiah in the Temple heard him call and responded, "Send me." Paul on the Damascus road heard the voice: "Saul, Saul, why persecutest thou me?" and about-faced. Joan of Arc affirmed that she acted as she did because voices spoke to her. When the heart of Robert Raikes was saddened by the sorry plight of neglected urchins on the streets of Gloucester, and he was wondering if he could start schools to help them, a voice said to him, "Try!"

Wilfred Grenfell, as a young medical student, heard the voice of Dwight L. Moody and gave himself as a Christian physician to the neglected people of Labrador. John R. Mott heard the voice of C. K. Ober and turned to Y. M. C. A. work, which led to

his unmatched career of Christian statesmanship.

Jane Addams, hearing the voice of pitiful need among the poor, gave her life to Hull House, in the midst of Chicago's underprivileged people. Florence Nightingale heard the voice of suffering men in the Crimean war, and answered with the ministry of service which resulted in the far-flung Red Cross.

Other persons, like these, have had so strong a conviction of the way in which their duty lay that it has seemed to them God was speaking to them and directing them. Perhaps most of us will not have so vivid an experience. But as we continue to study and think and work we will find doors of opportunity opening through which we will be able to serve God's Kingdom. Eventually we will come to see where it is we can make our best contribution. Such guidance may seem to be a matter of circumstances. It is for us to make the decision. But if we make it intelligently and sincerely, convinced that such a task is in line with God's purposes for his world, then we can be sure that we have heard God's call.

THE VOICE OF THE LEADER:

Who knows what call the voice of Jesus brings

To youth who look brave-eyed into the heart of modern life?

Do modern lepers need release from sin?

Do some bear burdens, poverty and want?

Is there a brother, dark-hued, whose lot Is overcast with prejudice and fear?

Is there the blare of trumpet, beat of drum, To inflame to hate and kill?

Is there the easy path of "good enough" Which keeps us from the best?

In all these things, God calls;

He needs young hearts, young minds, young hands

To fashion out the world that is to be.

Who hears?<sup>1</sup>

THE VOICE OF RESPONSIVE YOUTH: We hear and will accept the challenge with St. Francis of old:

Lord, make me an instrument of thy peace,  
Where hate rules, let me bring love,  
Where malice, forgiveness,  
Where disputes, reconciliation,  
Where error, truth,  
Where despair, hope,  
Where doubt, belief,  
Where darkness, thy light,  
Where sorrow, joy!

O Master, let me strive more to comfort others than to be comforted,  
To understand others rather than be understood,

To love others, more than to be loved!

For he who gives, receives,

He who forgets himself, finds,

He who forgives, receives forgiveness,

And dying, we rise again to eternal life.

Hear this our prayer, O Father, through Jesus Christ our Living Lord. Amen.

THE VOICE OF THE LEADER:

Who answers Christ's insistent call

Must give himself, his life, his all,

Without one backward look.

Who sets his hand unto the plow,

And glances back with anxious brow,

His calling hath mistook.

Christ claims him wholly for his own;

He must be Christ's and Christ's alone.

BENEDICTION

## April 9

THEME: *Jesus—the King of Life*

PRELUDE: "Fairiest Lord Jesus"

CALL TO WORSHIP:

Awake at dawn, and listening in high places will I await thy call.

'Tis the King's call.

O list! thou heart and hand of mine;

Keep tryst!

Keep tryst or die!

—Geneva Glen

It is the custom in Moslem lands for a crier to climb one of the slender towers of the great mosque, and in a melodious but penetrating voice, call his people to prayer. His voice can be heard for a great distance as it intones the chant: "There is no god but God, and Mohammed is his prophet! Men and women, bow ye and worship Mohammed your Prophet."

Each Sabbath day there rings in the hearts of true Christians all around the world the call to which they always respond. "There is no god but God, and Jesus is your Saviour! Bow ye down and worship Jesus your Lord."

HYMN: "Fairiest Lord Jesus"

PRAYER:

Fairiest Jesus, Lord of nature, King of all the circling spheres, we adore thee, we give thanks to thee, we magnify thee. Thou art altogether lovely. Thy face is always kind to us-ward. Thy love is always full and flowing like the streams of running, clear water. Thy great self is always pure and full of power. Thy poise is always winsome and dynamic, drawing to thyself all conditions of men. Thy influence is unto the ends of the earth. We, thy children, worship thee in all the lands both far and near. Thou art ever and again the comfort of our cares. Thou art ever the counsel for our concerns. Thou art ever the guide for our feet. Thou art ever our inner peace. Thou art our Lord. Thou art our God. Thou art our King. Hear us, we beseech thee, in this our adoration, and look upon us with love as we bow in thy presence. For the good of thy church we ask it. Amen.

SCRIPTURE: Psalm 19; Luke 19:38

HYMN: "Thy Kingdom Come" (Tune: "O Jesus, I have Promised")

O King, who meek and lowly  
Walked in the majesty  
Of goodness and compassion,  
Of faith and purity,  
We fain would seek thy kingdom,  
And follow day by day  
In patient, loving service,  
Thy radiant, living way.

O King of Love, thorn-crowned,  
Thy kingdom tarries long,  
While evil forces triumph,  
And on earth's throne sits wrong,  
Thy kingdom come—and quickly!—  
Thyself has taught the prayer,  
Make men cease from rebellion  
And serve thee everywhere.

O King of Kings, cross-throned,  
We dare not wait to yield  
To thee our strength in service  
'Til thou hast won the field,  
Nay, let us dare with courage,  
Not shrinking pain or loss,  
Espouse today thy kingship,  
E'en though we share thy cross.

O King once slain, but risen,  
And crowned with glory now,  
Earth's crown as well as heaven's  
Shall yet adorn thy brow.  
But till thy kingdom cometh,  
God help us that we give  
To thee our first allegiance,  
And for thy vict'ry live.

—REV. T. H. KAMPMAN<sup>2</sup>

PRESENTATION OF A BIBLICAL DRAMA—Suggested:

<sup>1</sup> Source Unknown.

<sup>2</sup> Used by permission of author.



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*Thy Son Liveth*, by Maryann E. Manly. One act. Three men, 1 woman, 1 boy. Simple interior. A quietly powerful play about the rich young ruler and Zacchaeus and the choice which both faced. Price, 35 cents.

*Into Thy Kingdom*, Dorothy Clarke Wilson. One act. Five men, 3 women. A stirring drama built around the interesting assumption that the repentant thief on the cross was a long lost son of Caiaphas, the high priest, who had left home in revolt against the injustice practiced upon the people by the priests. The meaning of the cross as a protest against injustice and exploitation is impressively portrayed. Price, 35 cents.

Order from Walter H. Baker Co., 178 Tremont St., Boston, Mass. If it is impossible to present one of these as a play the story of the drama may be told.

HYMN: "Jesus Shall Reign Where'er the Sun"  
BENEDICTION.

April 16

THEME: *The Triumph in the Trifle*

PRELUDE: "Song Without Words," by C. Saint-Saens.

CALL TO WORSHIP:

SMALL THINGS

Small things are very great indeed:

An earth must blossom from the seed;  
The raindrop is the rainbow's need;

The ray of sunlight in a room  
Dispels the deepest kind of gloom;  
The song that is a little thing  
Yet helps the heart, and makes it sing;

A look, the pressure of a hand,  
Give these, and all will understand;

The gem of language, join the third;  
No wealth is like the kindly word!

—BERNARD BENSON<sup>3</sup>

HYMN: "Mid All the Traffic of the Ways"

SCRIPTURE:

Whether therefore ye eat or drink, or  
Make a call, or  
Cast a ballot, or  
Read a book, or

Turn on the radio, or  
Commend a sermon, or  
Go to a prayer meeting, or  
Express an opinion, or  
Take an hour's recreation, or  
Buy an article of clothing, or  
Write in an autograph album, or  
Speak of an absent friend or enemy—  
Do all to the glory of God.

The standard seems rather high but this is what it says: (Read I Corinthians 10:31)

PRAYER:

Lord, let us read between the lines of life,  
And give us faith in little things.  
We care not for a glaring road of fame;  
We want a place to dream,  
And found those dreams.  
Give us wisdom, Lord,  
That we may see a million stories  
In a million careless words,  
And let us be discreet in choice of real and sham

That we may put aside Life's rhinestone glitter  
And find real Truth in God's good things.  
—MILDRED RIESE<sup>4</sup>

POEM:

<sup>3</sup> Source Unknown.

<sup>4</sup> Permission The Evangelical Crusader.

## ORDINARY THINGS

A chandelier was swinging to and fro;  
As Galileo watched the movement slow  
He thought on it; at last he did become  
Originator of the pendulum.

An apple once was falling from its tree;  
Then Newton asked himself why this should be.

He, pondering upon the sight he saw,  
Discovered gravitation's mighty law.

A kettle lid is throbbing from the steam  
Young Watt, of Scotland, notes it, dream  
a dream

Of using water vapor's power, and he  
Of the steam engine will inventor be.

An apple, kettle lid, and chandelier:  
Just common things, yet principles are here  
Which meditating men made manifest,  
By which the generations they have blessed

Around us still in ordinary things  
Tremendous truths lie hid. And he who  
brings

Them to the light shall glory win, and fame  
While after ages shall applaud his name  
—E. WAYNE STAHL<sup>4</sup>

## MEDITATION:

### LIFE'S LITTLE THINGS

We need to be warned against the foolish and harmful habit of underestimating the little things of life. The giant Goliath met his defeat underestimating the lad David. No militarist would have wagered on Gideon's three hundred winning a victory against impossible odds, but they did. In the nations' big-armament race the Christian still knows that "Not to the strong is the battle, not to the swift is the race."

A little yeast, says the Bible, can sour the whole lump of dough. One grain of faith can blast mountains into bits. The masses of people can be fed with a few pieces of bread and a couple of fishes, plus the vital touch of Jesus. One sermon such as preached at Pentecost can bring about conviction to as many as three thousand people at once. The down-pour of rain, after the drought of three and a half years during Elijah's ministry, had its beginning in a cloud the size of a man's hand.

On the other hand, there lies a danger, not only in the worship of size and numbers, but also in taking pride in smallness and in fewness. There is no denying that "where two or three are gathered together in his name, there is he in their midst." But at the same time, we should be concerned about why there are not more than two or three gathered together. David could meet Goliath and master him, but it was a lamentable fact that there was only one David in Israel, only one man among all of God's people that dared face Goliath. Sad but true was the statement of Jesus when he said, "the harvest truly is plenteous, but the laborers are few."

Sometimes Christian youth feel that in standing alone we are an ineffective minority. Ours is the knowledge that a few disciples nearly 2,000 years ago began a movement which today numbers 675,000,000 people. Ours is the certainty that good will triumph even though it begins in a small way.

HYMN: "I Bind My Heart This Tide"

BENEDICTION

April 23

THEME: *Lord, Make Me Clean*

PRELUDE: "The Lost Chord," by Sir Arthur Sullivan

CALL TO WORSHIP:

Oh, Master Teacher,  
Lord of all!

Guide my footsteps, lest I fall.



Oh, Youth's Companion,  
 Mark my way  
 That I stray not, waste no day.  
 Oh, Greatest Leader!  
 My lips lock  
 If my words would harm thy flock.  
 Grant, God, that I may  
 Humble be  
 A faithful servant; live for thee.

—ANNELLA BUNN<sup>4</sup>

HYMN: "The Body, Lord, is Ours to Keep"  
 TANY OF PURGING, by John R. Bouldin  
 and Manno Shatto<sup>5</sup>

In the name of the Father, the Son, and the  
 Holy Ghost we pray deliverance from the  
 seven cardinal sins of the human family.

First, *Pride*. (Prov. 16:18) Pride manifests  
 itself in bigotry . . . resentfulness.

People: From these our sins of pride, good  
 Lord deliver us.

Second, *Covetousness*. (Ex. 20:17) Cove-  
 tousness manifests itself in gambling . . .  
 dishonesty . . . extravagance . . . money  
 greed . . . stealing God's tithe.

People: From all covetousness set us free,  
 O Holy Savior.

Third, *Lust*. (Gal. 5:16) Lust manifests  
 itself in impurity . . . exploitation . . .  
 worldly mindedness . . . abuse of the body  
 . . . selfishness.

People: Replace our lust with the love of  
 those who are pure in heart, that we may  
 see thee, O God.

Fourth, *Anger*. (Lev. 19:17) Anger mani-  
 fests itself in unforgiveness . . . hate . . .  
 cruelty . . . profanity . . . evil speaking  
 . . . losing temper . . . impatience . . .  
 warring . . . revenge.

People: Cause all anger to depart from us,  
 O Blessed Redeemer.

Fifth, *Gluttony*. (Prov. 23:21) Gluttony  
 manifests itself in drinking . . . misuse  
 of money . . . overindulgences . . . all  
 physical excesses.

People: From all these descents to the  
 lowest ways of living, elevate us by thy  
 Spirit, Most High God.

Sixth, *Envy*. (Job 5:2) Envy manifests  
 itself in discourtesy . . . uncharitableness  
 . . . slander . . . malice . . . back-biting  
 . . . contention . . . self-pity.

People: Deliver and keep us from this  
 sphere of petty thought and action, Most  
 Righteous God.

Seventh, *Sloth*. (Prov. 19:15) Sloth mani-  
 fests itself in neglect of Bible, prayer,  
 church, salvation . . . in excuse making  
 . . . shirking . . . laziness . . . irrespon-  
 sibility . . . indifference.

People: From slothfulness and all related  
 sins, save us, O Triune God.

PRAYER: Use No. 400, "For Cleanness of  
 Life" and No. 401 "For Right Conduct"  
 in the New Hymnal for American Youth

SOLO: "God Who Touchest Earth With  
 Beauty"

PRESENTATION OF THE PLAY, "The Old  
 Candlemaker of St. John's" by Robert  
 Moulton Gotke<sup>6</sup>

HYMN: "Lord of Health"

BENEDICTION: Psalm 19:14

April 30

THEME: *The Sword of Triumph*

(Ask department members to bring their  
 Bibles for this service.)

PRELUDE: "Largo" by Handel

CALL TO WORSHIP:

<sup>4</sup>In *Plays to Live By*, compiled by Harold A.  
 Ehrenspurger. 25c. Abingdon-Cokesbury Press,  
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Wherewith shall a young man cleanse his  
 way?

By taking heed thereto according to thy  
 Word.

HYMN: "Lamp of Our Feet"

RESPONSIVE READING: Select such from your  
 hymnal on the theme, "God's Word" or  
 "The Bible"

SOLO: "Thy Word Is Like a Garden, Lord"  
 UNISON PRAYER: Psalm 119:41-48

FEATURE: "Some Bible Promises"

Leader: What is a promise?

All (in unison): A promise is an engage-  
 ment to bestow some benefit. A Bible  
 promise is an assurance that God has given  
 in his Word of bestowing blessings upon  
 his people. Promises also denote eternal  
 life, or the blessedness promised, which is  
 the Christian's hope.

Leader: Let us read the one command-  
 ment with a promise. Exodus 20:12.

All (read the reference in unison).

Leader: Is there any condition as the  
 basis of this promise? Find and read Pro-  
 verbs 8:32 and Isaiah 54:13.

All (read in unison).

Leader: What was Christ's promise and  
 blessing to children, recorded in Mark 10:14,  
 16?

All (read in unison).

Leader: Who are embraced in this bless-  
 ing? See Acts 2:39.

All (read in unison).

Leader: The Bible is full of promises to  
 the one who overcomes. What are the  
 things that are to be overcome? Read  
 Romans 12:21.

All (read in unison).

Leader: Look in John 5:4, 5 for the  
 secret of strength to overcome.

All (read in unison).

Leader: What reward is promised to those  
 who overcome in God's strength? Read I  
 John 2:25.

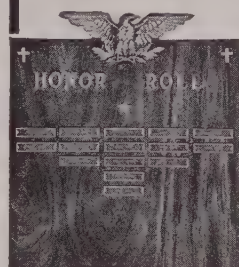
All (read in unison).

POEM: ("Take the Sword of the Spirit, which  
 is the Word of God")

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A wondrous sword was royal Arthur's;  
 In twelve great battles which he fought  
 It was the monarch's only weapon,  
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The sword was named "Excalibur";  
 With it the king was conqueror.

Another sword was "Durandel,"

And it was dreaded much in Spain;

Its owner was the noble Roland,

A gentle knight of Charlemagne.

With it for his dear emperor

Great Roland strove as conqueror.

My sword of triumph is the Bible,

Surpassing Arthur's famous blade,

Or that of brave and noble Roland,

Whose glory nevermore shall fade.

With it my soul is conqueror

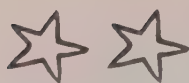
O'er Sin's great captain, Lucifer.

—E. WAYNE STAHL<sup>4</sup>

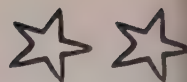
CLOSING HYMN: "Break Thou, the Bread  
 of Life"

CLOSING WORDS: Numbers 6:24-26





# Current Feature Films



**Casanova in Burlesque** (Rep.) Joe E. Brown, June Havoc. *Comedy* about a burlesque comedian who doubles incognito as professor of drama in a small college. . . . Inane plot, tendency to scoff at anything other than "jive" culture, amateurish performances make this an *unpleasant proceeding*. **Y**

**Destination Tokyo** (War.) John Garfield, Cary Grant, Alan Hale, John Ridgley. *Melodrama* celebrating one cruise of a submarine, bound to Tokyo harbor to give information by radio to waiting air raiders. . . . Takes advantage of every conceivable cliché for melodrama in plot and characterization and crams them into two-hour-plus film. Result: an *exciting, suspenseful* adventure film, but very *theatrical*. **M, Y**

**The Fighting Seabees** (Rep.) Susan Hayward, Dennis O'Keefe, John Wayne. *Melodrama* based on events pointing to need for armed construction battalion in combat areas, and exploits of first unit in Pacific region. . . . False note struck by imposition of extraneous, contrived romance, but film manages to give convincing picture of work of Seabees, *maintain interest*. Some grueling combat shots, over-use of drinking episodes. **M, Y**

**Gangway for Tomorrow** (RKO) John Carradine, Margo, Robert Ryan. *Drama*. As "share the ride" passengers reflect on their separate lives, inserts relate how their paths led to work in same defense plant. . . . Written by radio dramatist (Arch Oboler), this has only one episode featured by change in form and method one would expect. *A good idea clumsily handled*. **M, Y**

**The Heat's On** (Col.) Victor Moore, Hazel Scott, Mae West. *Comedy*. How a "bluenose" brother and sister who seek to close an indecent show are compromised, become its champions. . . . Some of the "specialty acts" from other fields of entertainment are worth seeing, but as a whole film is boring, cheap, *shoddy*. **M**

**Henry Aldrich Haunts a House** (Par.) Jimmy Lydon, Chas. Smith. *Melodrama*. Henry and his friends indulge in adventures of comic-strip type. . . . Series is getting still further from homey, everyday experiences of early attempts, approaches fantastic melodrama. *Synthetic*. **Y**

**The Kansan** (UA) Albert Dekker. Richard Dix, Jane Wyatt. *Melodrama*. Elected marshall through wiles of banker in early cattle town, casual visitor leads revolt against that banker's oppression. . . . Except for prolonged brawl without apparent reason except to consume footage, this is a *good enough western*. **M, Y**

**Lad from Our Town** (Soviet film; Russian dialogue, English titles) *Drama*. Exploits in Spain and in current war of young tank captain, with his romance inserted between deeds of valor. . . . *Interesting* in its presentation of Russian army training, with sensational shots of tanks in action. The love story—an element rare in soviet films—is appealing, simply told. **M, Y**

**Leningrad Concert Hall** (Soviet film, with descriptive comment in English) *Musical*. Masterpieces in music, ballet, performances by folk dancers as presented by modern Russian artists. . . . *Revealing* as one phase of soviet cultural life. **M, Y, C**

**Lifeboat** (Fox) Talullah Bankhead, Wm. Bendix, Hume Cronyn, John Hodiak, Canada Lee, Walter Slezak. *Melodrama*. This rather remarkable film—remarkable in that it manages to hold your interest tensely through its

THESE estimates are prepared by Independent Filmscores, a private reviewing service.

Bold-face letters indicate groups, if any, to which a given film is likely to appeal. M—Mature Audience; Y—Younger; C—Children. (It is understood that no full-length film is considered suitable for children under eight years of age.)

Explanation of symbols preceding certain titles:

\*—Outstanding for Family.

†—Outstanding for Mature Audience.

almost two hours' running time even though all the action takes place in one lifeboat tossing about on the ocean—is, underneath, an attempt at symbolism. The reactions of the survivors in the lifeboat to each other, and to the enemy captain they haul overboard, have been utilized by the makers of the film to draw a parallel with world events in recent years.

It all makes for interesting cinema, but when you look beneath the surface of the action and characters you cannot help being disturbed at the picture drawn—a picture strangely *frustrated* and without much hope for "our side." When the representatives of democracy drag the enemy aboard, they say, "We'll save him; that is our way, the Christian way." But when that enemy later betrays them by directing them toward a German supply ship and allows one of their number to fall overboard without helping him, they see that "our way" is wrong, and in sadistic mob spirit become as brutal as he, and beat him to death. Further, they are perfectly willing to let the nazi lead them when they feel they are getting something out of him. And they never do a thing to help themselves; help comes miraculously to them,—as if the Negro steward's "pilot up yonder" had indeed saved them—although why God should bother about such an unadmirable, self-centered group as this one is hard to tell. All—except for the resourceful, upright steward—are in one sense or another representative of a restricted and rather hopeless viewpoint. The film is thought-provoking and disturbing; somehow, although there is indeed truth in the picture of the self-seeking in time of extremity, you wish it had been more constructive, less bitter. **M**

**\*Madame Curie** (MGM) Albert Baserman, Greer Garson, Walter Pidgeon, Henry Travers, Robert Walker. *Drama* of long struggle of Pierre and Marie Curie to find secret of radium; their ideally happy married life, final world fame, death of Pierre. . . . Done with admirable restraint and absence of "glamor" which so often mars portrayal of any sort of love story, this makes scientific research of the pair in their laboratory an exciting, intelligible quest. Emphasis on laudable aims, emotions. *Inspiring*. **M, Y, C**

**The Man From Down Under** (MGM) Binnie Barnes, Richard Carlson, Chas. Laughton, Donna Reed. *Drama*. Australian soldier brings adopted orphans from World War I, rears them in prize-fighting atmosphere, swaggers into present conflict. . . .

Excessive drinking, unconvincing situation in love story of boy and girl who believe themselves brother and sister mar long, rambling tale that is filled with awkward coincidences, *never quite comes to any point*. Final combat scenes theatrical, phony. **M**

**Over the Wall** (War.) *Drama*. How a priest, chaplain in a prison, aroused latent good in one incorrigible inmate. . . . A brief, simple film, *impressive* in the sincere story it tells. **M, Y**

**Pistol Packin' Mama** (Rep.) Ruth Terry. *Melodrama* about a gambling house proprietress who saves his "club" for big-time gambler. . . . As unwholesome and unethical as the plot summary would indicate, with gangster-type characters presented as acceptable. *Tawdry*. **M, Y**

**Riding High** (Par.) Dorothy Lamour, Victor Moore, Dick Powell. *Comedy* at elaborate Arizona resort during rodeo festival, with swing music, slapstick "acts," vague plot about a counterfeiter and an honest gold mine. . . . Some unethical situations, others bordering on risqué; whole is too long for content, silly and overdone. *Mainly a waste of time*. **M, Y**

**Sing a Jingle** (Univ.) Allan Jones, "The King's Men," June Vincent. *Musical*. The radio star doing war plant work incognito who reveals identity in final act to save war bond show. . . . Another in interminable list of trite, adolescent "musicals" ground out too rapidly as vehicles for Jones. *Stilted, moderately entertaining*. **M, Y, C**

**Squadron Leader X** (British film distributed by RKO) Ann Dvorak, Eric Portman. *Melodrama*. Scotland Yard on trail of German spy who makes his way back with downed flyers disguised as British aviator. . . . Final sequences get madly out of hand; up to there, however, *good suspense fare*. **M, Y**

**The Spider Woman** (Univ.) Nigel Bruce, Basil Rathbone, Gale Sondergaard. *Melodrama*. Sherlock Holmes and Dr. Watson tangle with crimes of woman murderer. . . . Nothing if not suspenseful, since interest depends not so much on "who did it" as on melodrama connected with unraveling. *Passable for detective fans*. **M, Y**

**Sing Out the Blues** (Col.) *Musical*. Quartet of swing musicians manage love affair of their singer manager. . . . Three-year-old intelligence level would be about right for this inane tale with its *tiresome* attempts at "jive" dialogue, stilted performances. **M**

**The Uninvited** (Par.) Ruth Hussey, Ray Milland, Gail Russell, Cornelia Otis Skinner. *Melodrama*. The ghastly and ghostly influence of two long-dead women on an isolated house, its new occupants and the young girl who lived there as a child. . . . Makes no attempt to explain the ghostly phenomena which occur, content to be unashamedly a portrayal of the occult. Excellently developed for what it is; and if you can take it in your stride, a *suspenseful* ghost story, outwardly realistic. **M**

**The Unknown Guest** (Mono.) Pamela Blake, Victor Jory. *Melodrama*. Suspicion of murder in lonely tavern closed for winter turns out in final reel to be a mistake. . . . Not the eerie tale title would suggest. Good ingredients for suspense frittered away by inconsistencies and anticlimaxes. *Disappointing*. **M**

(Continued on page 33)



## Films for Church Use

Recommendations by the Committee on Visual Education of the International Council of Religious Education

The films listed below are available through the denominational publishing houses, members of The Religious Film Association. Names and addresses may be secured from the Association headquarters, 297 North Avenue, New York 10, N. Y.

*The Clearing House*, annual mimeographed newsletter, is published in cooperation with the Missionary Education Movement. Present edition, 15 pages, contains reports of 33 denominational agencies on their work in visual education; description of new productions; interpretation of trends. 10c in stamps from Religious Film Association.

*Who Is My Neighbor?* 30 minutes, 16mm., Sound. \$8.00.

A new production of Cathedral Films based on the parable of the Good Samaritan. An old man is seen copying a manuscript of the Bible by hand. He has just reached the end of the road. When a child asks him what he is doing the old man begins to read, but the child stops him and asks him to tell him the story as he tells other stories. Thereupon the old man tells a story of a Samaritan on its way to Jerusalem. The Samaritan sells a talisman to a trader who expects to resell it at a great profit. When the talisman is lost the Samaritan is accused of the theft and abused. Later, returning from Jerusalem the Samaritan finds the trader lying by the roadside, a victim of thieves. He nevertheless takes the trader to the inn and arranges for his care.

Content: Good; Technical Quality: Excellent.

*Turn of the Tide.* 45 minutes, 16mm., Sound \$10.00. Color \$15.00.

A unique film made in dramatic form to tell the story of Maine lobster fishermen and the needs which impelled them to form their own credit unions and cooperatives. A refreshing note is the salty twang of the narrator's voice as he tells the story which the fishermen themselves enact. The reasons for the cooperatives are now familiar, but the Maine setting and the color lends a particular charm so that the story will be remembered. The film should prove helpful in any part of the country to groups interested in organizing cooperatives or credit unions and provide good recreation as well. Its only drawback for church use is the fisherman-narrator's use of the word "hell" not in a theological sense.

Content: Good; Technical Quality: Good.

### Motion Pictures for Lent and Easter

NOTE: In most cases the prices given represent seasonal increases on films used chiefly at Easter time. Those marked with an asterisk are not likely to be available, except possibly in New York and Chicago, after March 1.

\**Barabbas.* 21 min. 16mm. Sound. During Lent \$6.25, Holy Week \$7.50. A dramatic story of the thief whose place Jesus took on the cross.

*Crown of Righteousness.* 24 min., 16mm. Sound, \$6.00. Paul, a prisoner in Rome,

March, 1944

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is tried by Caesar, released, and reimprisoned when the Christians are being persecuted, spends his last days writing to his friends.

\**The First Easter.* 35 min., 16mm. Sound. During Lent \$11.25, Holy Week \$13.50. A careful presentation of the Easter story as it is told in the first three Gospels, beginning the night before the first Easter.

*Hours of Trial, Part I.* 15 min. 16mm. Silent. During Lent, \$2.80, Holy Week, \$3.40. The Last Supper and betrayal in the Garden. *Part II.*, same, The trial and crucifixion.

\**Journey into Faith.* 34 min. 16mm. Sound. During Lent \$14.00. A dramatic story woven around the character of Cleopas who is pictured as a Zealot desirous of persuading Jesus to lead a revolt. His hopes are

blasted by the crucifixion, but he shares in the joys of the disciples at the resurrection.

*King of Kings.* 12 reels (2½ hrs.) 16mm. Silent. During Lent \$18.75. Or, 157 min., 16mm. Sound. During Lent \$25.00. The classic film on the life and ministry of Christ.

*The Living Christ.* 15 min. 16mm. Silent. During Lent \$2.80, Holy Week \$3.40. The story of the Resurrection (From "I Am the Way" series.)

*Journey to Jerusalem.* 105 min. 16mm. Sound. \$25.00. A moving story of the boy Jesus as he visits Jerusalem at the age of twelve and gains insight into the meaning and sacrifices of Messiahship.



# What's Happening

\* **THE CAPE COD PLAN**, a national offensive for a united spiritual front, is being widely promoted from its headquarters in West Dennis, Massachusetts. Its single and simple purpose is to secure as many persons as possible who will promise to use three times daily the prayer, "Father, thy will be done through me." No dues are received and no organization is formed. The plan has been commended by many prominent church leaders.

\* **CHURCH STUDIES** on issues in the post-war world continue to be wide-spread, accelerated by the Methodist Crusade for a New World Order. The United Churches of St. Joseph County have had a second Congress on Post War Peace, at which 363 persons represented 145 organizations of the county, including the city of St. Joseph. This Congress, a model for others, proceeds as a legislative body, debating and voting on resolutions presented by delegates and forwarding the ones approved to the officials or bodies concerned.

\* **THE OFFICIAL INAUGURATION** of the Evangelical Youth Fellowship of the Evangelical Church will take place on April 1, 1944. This Fellowship will then be the cooperative, unified youth program of the Church. The purpose of the Fellowship will be to foster and direct the Evangelical Youth Fellowships of the Annual Conferences, the Districts and of the local churches. This makes at least eight denominations that have unified their youth programs in a Youth Fellowship.

## Personal Notes

\* **REV. MYRON C. SETTLE**, for many years the executive secretary of the Kansas Council of Christian Education, has recently accepted an appointment as civilian chaplain for a defense industry community near Tucson, Arizona. For the last several years he has been pastor of the Whitewater Community Church near Wichita.

\* **REV. OLIVER POWELL** has been elected the new Executive Secretary of Young People's Work for the Congregational Christian Churches. His offices will be in Chicago. Mr. Powell is at present pastor of the Oakton United Church of Evanston, Illinois, but will begin his new work after Easter. He is a graduate of New York University, did special graduate study in education at Columbia, and seminary work at Union Theological Seminary. He has been serving as counselor of the greater Chicago area Pilgrim Fellowship executive committee, and has had varied experience in Christian youth work—as a youth officer and leader, as sponsor, adult counselor and pastor.

\* **REV. HAROLD E. CRAW** has been appointed Director of Christian Education and Youth Work for the Chicago Congregational Union, as announced by Dr. Niel E. Hansen, the Director. Mr. Craw is now pastor of the Westfield Congregational Church of Danielson, Connecticut.

\* **MISS MIRIAM ANNE PETERSON**, on January first, became Director of Christian Education for the Ohio Baptist Convention.

Her appointment was announced by Dr. Paul Judson Morris, Executive Secretary of the Convention. Miss Peterson succeeds Mrs. F. W. McDermott (Helen Wickes). She is a graduate of Denison University, and has a Master's degree from Hartford School of Religious Education. She has taught in weekday schools in Oak Park, Illinois, and Dayton, Ohio, has been director of religious education in First Presbyterian Church, Hutchinson, Kansas, and Director of Children's Work for the Council of Churches in Denver, Colorado. Miss Peterson's headquarters will be Baptist Convention Building, Granville, Ohio.

\* **DR. J. HARRY COTTON**, President of McCormick Theological Seminary, has also become the President of the Presbyterian College of Christian Education. Under this new arrangement the McCormick Theological Seminary and the Presbyterian College of Christian Education will maintain their separate corporate identities and faculties, but will work under one administrative head. Miss Elizabeth Harris, formerly Director of Elementary Work for the Missionary Education Movement, later, Associate Professor in the School of Religious and Social Work for Boston University, and recently Director of Religious Education for Honolulu, is serving as instructor in Christian education, with special responsibility in the field of children's work.

\* **REV. JAMES D. WYKER**, Minister of the rural North Jackson Federated Church of Ohio, recently resigned to become Educational Director of the Logan County Farm Bureau.

\* **AT A RECENT MEETING** of the Board of Christian Education, Church of the Brethren, Raymond R. Peters, the new General Secretary, announced that the Board had approved the holding of a Brethren Youth Conference in connection with a meeting of the Christian Youth Conference of North America at Lakeside, Ohio, in June. Miss Ruth Shriver, Director of Children's Work, is now also Associate Director of Leadership Education. Mr. Peters assumes the responsibility of Director of Adult Work in addition to his responsibilities as General Secretary.

\* **DR. ERROL T. ELLIOTT** became the Executive Secretary of the Five Years Meeting of Friends, Richmond, Indiana, on January first. He resigned as president of William Penn College, Oskaloosa, Iowa, to accept this new responsibility. Dr. Elliott was formerly chairman of the Five Years Meeting while pastor of the Indianapolis Friends Meeting.

\* **REV. RICHARD E. LENTZ**, Pastor of the Franklin, Indiana, Christian Church, has been appointed as part-time instructor in Sociology at Franklin College of Indiana. Mr. Lentz is active on committees of the Indiana Council and has pioneered in the field of Christian family relationships.

\* **DR. EDWIN MCNEILL POTEAT**, for many years pastor of the Euclid Avenue Baptist Church, Cleveland, became the President of

Colgate-Rochester Divinity School February first. Dr. Poteat succeeds the late Dr. A. Beaven.

\* **MISS IDA BUTTON** has been elected Executive Secretary of the Woman's Branch of the New York City Mission Society. Miss Button is a graduate of Transylvania College and has done graduate work in the National Y.M.C.A. School and Columbia University. She served as director of religious education of the First Presbyterian Church, Wilkes-Barre, Pennsylvania, and the First Baptist Church of Worcester, Massachusetts.

\* **DR. WINBURN T. THOMAS**, former Presbyterian missionary to Japan, has been elected general secretary of the Student Volunteer Movement. Dr. Thomas will take part in the Wartime Campus Missions being conducted jointly by the Student Volunteer Movement, the University Commission and the National Intercollegiate Christian Council.

## State and County Council Happenings

\* **THE PROTESTANT COUNCIL** of New York City, comprising the three borough councils of churches and the Protestant Welfare Council, has opened new headquarters at 17 W. 44th Street. The first development of new city-wide strategy is a Division of Christian Education of the Council. This Division will have the responsibility for formulation of city-wide strategy, curriculum building, and teacher training in the weekday, vacation school and boys' clubs fields. The Federations will carry administrative responsibility in these fields and will continue to direct such other religious educational programs as they are now directing.

The Director of the new Division of Christian Education is Dr. Walter M. Howlett, for twenty years Secretary for Religious Education of the Greater New York Federation of Churches. The Educational Director is Mr. Imogene McPherson, who will have responsibility for curriculum building, teacher training and general supervision of weekday and vacation school activities. Mrs. McPherson has for almost eight years been performing these functions for the Greater New York Federation, the Metropolitan Federation of Daily Vacation Schools and the Interdenominational Committee for Religious Education on Released Time.

Dr. Carder, the Executive Secretary of the Protestant Council, has announced as his Assistant Secretary Dr. Robert Diefflerbacher, who has been a university pastor and field secretary of the Presbyterian Board of Christian Education, and recently secretary of the Committee on Cooperation with the Churches of the National Association of Manufacturers. He will have responsibility for fund raising and public relations.

\* **THE PROCESS** of merger in Allegheny County, Pennsylvania, has been consummated, and the name of the new organization is The Council of Churches of Christ in Allegheny County. It is publishing



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Monthly newsletter. Dr. Robert W. Gibson, President of the Council, outlines a full program of work in the various departments of the Council for 1944. Dr. Fred H. Willkens, Director of Religious Education for the Council, will give most of his time to the direction of weekday religious education, and will continue as a faculty member of the University of Pittsburgh.

THE CHRISTIAN YOUTH of Allegheny County, Pennsylvania, sponsored "The Peace Angelus" every evening at 7 o'clock for two months in various churches in the county. During that time, while the bells rang for one minute, the young people of the churches of the county asked the people in their homes to stop and join them in prayer for world peace and goodwill.

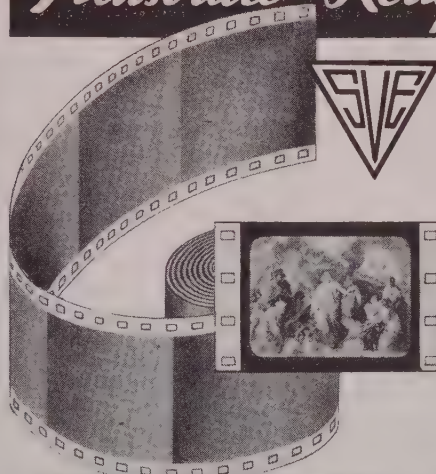
DR. CARL AUGUSTUS VOSS, Director of the Smithfield Evangelical Protestant Church (Congregational) for thirty-eight years, died suddenly on December 24th. Dr. Voss was member of the Allegheny Sabbath School Association and of the Smithfield Council of churches for many years, and at the time of his death was a member of the new Board of the Council of Churches of Christ in Allegheny County.

THE DETROIT COUNCIL OF Churches recently authorized a new Commission on Juvenile Guidance. The Commission is to study, coordinate, and accelerate the efforts of the churches of Detroit in meeting the need for moral and spiritual guidance of youth. The Commission has developed a threefold program for citywide activity; (1) education and publicity on methods and programs being successfully employed in youth guidance by religious institutions; (2) certain experimental and demonstration programs along certain lines; (3) the training of leadership in such endeavors. Rev. Andrew E. Kurth, pastor of Redeemer Presbyterian Church, Detroit, is the chairman.

THE CONFERENCE and district superintendents and state executives of Ohio have been having informal conferences to explore the possibilities of readjustment of parishes to eliminate duplication of travel and the shortage in the supply of pastors. Under the leadership of W. H. Thompson, Director of the Town and Country Department of the

March, 1944

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Ohio Council, the groups of denominational executives have studied cases where they can work cooperatively toward serving local communities.

### Coming Events

*Meetings of Interest to Leaders in Religious Education*

#### MARCH

20-28 Committee on Graded Lesson Series, Toronto, Ontario.

29-31 Committee on Uniform Series (Same)

#### APRIL

11-13 Seventh Annual North Carolina Convocation of Churches, Charlotte.

19-22 Annual Meeting of the Board of Christian Education of the Five Years Meeting of Friends, Richmond, Indiana.

20-22 Minnesota State Young People's Conference.

25-27 National Council of the Protestant Episcopal Church and of the Division of Christian Education, New York City.

26-May General Conference of The Methodist Church, Kansas City, Missouri.

### Current Feature Films

(Continued from page 30)

**Where Are Your Children?** (Mono.) Jackie Cooper, Patricia Morison, Gale Storm. *Melodrama.* Boy and girl, neglected in homes, miraculously escape punishment for crimes in which they are innocently involved. . . . Attempt to present as serious background problems of juvenile delinquency, laudable in motive, fails by laying of stress on innocent involvement, while main interest centers on melodramatic events for their own sake. *Stilted, ineffective.* **M**

**Young Ideas** (MGM) Mary Astor, Herbert Marshall, Susan Peters, Elliott Reid. *Comedy.* Sophisticated son and daughter of successful novelist try to make rift in her marriage to small-town professor, sicken on their own deceit. . . . Naive in assumption that intelligent people could be so easily duped as plot would have us believe, and scene wherein professor becomes intoxicated to prove his prowess would better have been omitted. Directed smoothly for spontaneous comedy. *Fair entertainment.* **M, Y**

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# Graded Curriculum and General Program Materials

Published from October 15, 1943 to January 15, 1944

Of the 28 publications announced in this list, 23 are for the young people's and adult divisions. These groups, therefore, should find in them much valuable material for their programs. However, two timely publications in the children's field also are included, as well as three in the fields of Bible, drama, and missions.

With the cooperation of editors and publishers, the Department of Research makes available these quarterly lists in the March, June, September, and December issues of the *Journal*. The first list in this series appeared in the December 1938 number. Earlier issues of the *Journal* are available at fifteen cents per copy.

## To Order Materials

These materials should be ordered from your own denominational book store, or from the publishers indicated. Please mention the *International Journal* in placing orders.

## I. Religious Education of Children

### A. Juniors

BETHANY GRADED LESSON SERIES. Second Year, Winter Quarter. Gordon D. Forbes and Mabel A. Niedermeyer. Unit IV, *Jesus at Work*. Unit V, *Christian Stewards*. Bible Study Guide for Juniors, 48 p., \$.20. Activities Resource Materials set, \$.50. Teacher's Quarterly, 118 p., \$.35. Message to Parents, 4 p., \$.25 a dozen. St. Louis 3, Christian Board of Publication, 1944.

### B. Parents and Teachers of Children

*Children and World Peace*. Chicago 1, International Council of Religious Education; New York 10, Federal Council of the Churches of Christ in America, and United Council of Church Women, 1943. 31 p. \$.10.

Pamphlet of suggestions to parents and teachers of children in helping children begin here and now to prepare for their part in the building of a just and durable peace.

## II. Religious Education of Young People

### A. Intermediates

KIRKPATRICK, LOIS W. *The Methodist Church and America's Peoples*. Nashville 2 and New York, Methodist Publishing House, 1943. 32 p. \$.15.

Missionary source materials for special interest groups. Arranged for use in five sessions. Designed to acquaint intermediates with the work of The Methodist Church with peoples from foreign lands who live in various sections of our country.

### B. Seniors

LEITH, YODER P. *Resources for Christian Living*. Pupil's Book, 64 p. \$.20. Teacher's Book, 64 p. \$.25. Philadelphia 7, Westminster Press, 1943.

Recognizing the church school's function to offer guidance in making an adequate adjustment in all life's situations, this thirteen-lesson elective deals with resources for Christian living such as church, country, home, friends, money and work.

### C. Seniors, Young People

BONSALL, EDWARD H., JR. *Discussion and*

*Program Suggestions for Seniors*. For use with *Strong as the People*. New York 10, Friendship Press, 1943. 23 p. \$.25.

Guide on the Church and America's Peoples, *Strong as the People* by Emily Parker Simon, telling the story of America in terms of peoples of many races and nations.

HUMMEL, MARGARET GIBSON, editor. *Society Kit*. Volume I. Philadelphia 7, Westminster Press, 1943. Cloth \$.50.

Year's program for senior and young people's societies, under following headings: general plans for a successful Society; fifty-four undated topics on perforated "tear-out" pages—including four special programs and a Christmas play; sixteen worship programs; five party programs; and a comprehensive memorandum for leaders.

NYLAND, DOROTHY A. *Discussion and Program Suggestions for Seniors*. For use with *The Trumpet of a Prophecy*. New York 10, Friendship Press, 1943. 22 p. \$.25.

Guide on Ventures in Learning and Living, *The Trumpet of a Prophecy* by Richard Terrill Baker, describing Christian ventures in many lands and showing that people everywhere have the same needs and desires.

*Report of the Christian Youth Council of North America*. "Build Today for a Christian World." Chicago 1, International Council of Religious Education, 1943. 32 p. \$.15.

A manual of youth action based on the recommendations of the Christian Youth Council of North America, Lake Geneva, Wisconsin, June 28-July 3, 1943.

### D. Young People

DEUTSCH, KARL W. *Faith for Our Generation*. New York, Association Press, 1943. 64 p. \$.35; \$.35 per dozen.

Study unit on youth and religion developed under following headings: "Why We Must Get Together," "Should We Get Together with Religion?" "What Applied Religion Is Up Against Today," "Fascism or Liberty—Which Can Grow Faster?" "Must We Learn to Destroy?" "The Post-war World Begins Today," "Dare We Face the Worst?" and "Faith Without Illusions—Dare We Try?"

HERON, FRANCIS DUNLAP. *Discussion and Program Suggestions for Young People*. For use with *We Who Are America*. New York 10, Friendship Press, 1943. 48 p. \$.25.

Guide for use with *We Who Are America* by Kenneth D. Miller, which points out the task of the Church in creating a genuine unity of Americans of varied racial and national backgrounds.

QUELLETTE, EDWARD F. *Discussion and Program Suggestion for Young People*. For use with *For All of Life*. New York 10, Friendship Press, 1943. 46 p. \$.25.

Guide on Christian Ventures in Learning and Living, *For All of Life* by William H. and Charlotte V. Wiser, showing how the Church is touching the lives of great masses in many lands through the work of missionaries.

## III. Religious Education of Young People, Adults

FIELD, ELLIOT. *The Crown of Thorns*. Boston, Baker's Plays, 1943. 37 p. \$.35.

A drama of the first Easter tide. Time,

thirty minutes. Characters, three men, two women.

HAYES, JOSEPH. *Christmas at Home*. New York, Samuel French, 1943. Royalty \$5 for each amateur performance. 46 p. \$.

A sentimental comedy in one act for young people or adults, with a cast of three men and four women. A modern Christmas play—realistic, homey.

LAMOTT, WILLIS. *Into All the Villages*. New York 10, Friendship Press, 1943. 48 p. \$.25.

The life of the village peoples in Asia and Africa is presented through pictures, graphs, maps, and descriptive text.

SCOTFORD, JOHN R. *Together We Build America*. New York 10, Friendship Press, 1943. 48 p. \$.25.

Pictorial pamphlet useful for supplementing the study courses and for individual reading.

SMITH, ROY L. *Refugees Who Write Scripture*. "Know Your Bible Series." Study No. 4. New York and Nashville 2, Abingdon-Cokesbury Press, 1944. 64 p. \$.25.

The spiritual struggles and literary activities of the Jewish people during their Babylonian exile, with discussions in question-answer form, concerning Samuel, King Josiah, Judges, Ezekiel, and Second Isaiah.

STRATTON, BESSIE M. *Banner of Faith*. Boston, Baker's Plays, 1943. 26 p. \$.50.

One-hour pageant of flags, for the church sanctuary. The Christian flag is the universal symbol of brotherhood. From the ends of earth, the Church summons her followers. Bringing gifts of race and land, and bearing flags of their nations, they come. Size of cast optional.

## IV. Religious Education of Adults

EDWARDS, FRANCES R. *Ventures in Christian Living*. New York 10, National Council Protestant Episcopal Church, 1943. 32 p. \$.

Guide for leaders and planning committee in studying Christian ventures in learning, health work and worship throughout the world. Suggestions for seven sessions. For use with source book, *For All of Life* by William H. Wiser and Charlotte Viall Wiser and the following set of National Council pamphlets:

*Ventures in Better Health*  
*Ventures in Learning*  
*Ventures in Working*  
*Ventures in Worship*  
Each 8 p. \$.02; 4 copies, \$.06; 100 copies \$1.00.

MCLESTER, FRANCES COLE. *A Teacher's Guide for Six Pillars of Peace*. Nashville, Methodist Publishing House, 1942. 16 p. \$.05.

Teacher's helps and suggestions for planning and promoting study groups on the subject. For use in Learning for Life at Christian Life Schools or classes in local churches, institutes, camps, assemblies, and conferences.

WARBURTON, STACY R. *These Things We Live By*. Philadelphia 3, Judson Press, 1943. 12 p. Paper, \$.75; cloth, \$1.25.

Book of missionary leadership for church workers. Chapter headings are: "The Universal Purpose of God," "The Universal Search for God," "The World Unity

(Continued on page 39)



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## On the Third Day

(Continued from page 19)

Nazareth who was crucified. He has risen, he is not here. See! This is where they laid him. But go and say to his disciples and to Peter, 'He is going before you to Galilee; you will see him there just as he told you.'"

(The women hurry off.)

HYMN: whole school sings chorus "Christ Is Risen" as directed above.

READING: (by a primary child) (Purple chancel lights. White spot on speaker.)

Peter, and John, and Mary Magdalene were friends of Jesus. They loved Jesus very, very much. But one day they were all very sad. Jesus had gone away and they thought that they would never see him again. They would not be able to tell him how much they loved him.

Then one day—it was the first Easter day—Mary Magdalene saw Jesus again. Jesus came and talked to her.

Peter, too, saw Jesus that day.

And that night Jesus came to see John and all the other friends.

Now Jesus' friends were all very happy again. Jesus had come back to them. They were happy, too, because they had learned a wonderful Easter secret. Jesus told it to them.

Jesus said, "I will never leave you again. Wherever you go, I will be with you. I will love you. I will take care of you. Lo, I am with you alway."

READER: "That same day two of the disciples were going to a village called Emmaus, about seven miles from Jerusalem, and they were talking together about these things that had happened. And as they were talking and discussing them, Jesus himself came up and went with them, but they were prevented from recognizing him."

A DISCIPLE: (accompanied by another DISCIPLE—intermediates or seniors—steps into the chancel from the right and tells his story to the congregation. Yellow spot light.)

And he said to us, "What is all this that

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For member and family, per quarter.....	2.50
Per year.....	10.00

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you are discussing with each other?"

We stopped and Cleopas here said to him, "Are you just a visitor in Jerusalem that you do not know what has happened there lately?"

He said, "What is it?"

And I said to him, "Why about Jesus of Nazareth; who in the eyes of God and of all the people was a prophet mighty in deed and word. We were hoping that he was to be the deliverer of Israel but the high priests and our leading men gave him up to be sentenced to death, and had him crucified. That was three days ago. But some women of our number astounded us this morning. They went to the tomb but could not find his body, and came back saying that they had actually seen a vision of angels who said that he was alive. Some of our party went to the tomb and found things just as the women had said, but they did not see him."

He looked at us strangely and said, "How foolish you are and how slow to believe." Then as we walked he explained to us how the Christ had to suffer and die. There was a power in his words, that made our hearts burn within us as he explained the Scriptures.

When we reached Emmaus he acted as though he were going on but said, "Stay with us, for it is getting toward evening, and the day is nearly over." Anyhow we wanted to listen to him some more.

Well, he did and just as we began to eat suddenly we recognized him. It was the Lord. He vanished then and we hastened right back here to tell you what had happened.

(Exit right)

(Purple chancel lights)

READER: "While they were still talking of these things, he himself stood among them and said to them,

"Peace be with you! Just as my Father sent me forth so I now send you.' Receive the Holy Spirit! If you forgive any men's sins, they are forgiven them, and if you fix any men's sins upon them, they will remain fixed."

"But Thomas, one of the twelve, who was called the twin, was not with them when Jesus came in. So the rest of the disciples said to him,

"We have seen the Master!"

"But he said to them—"

THOMAS: (who has entered the chancel) Unless I see the marks of the nails in his hands, and put my finger into them, and put my hand into his side, I will never believe it.

READER: "A week after, the disciples were again in the house, and Thomas was with them. Although the doors were locked, Jesus came in and stood among them, and said,

"Peace be with you!"

"Then he said to Thomas,

"Put your finger here and look at my hands, and take your hand and put it in my side, and be no longer unbelieving, but believe."

"Thomas answered him,—"

THOMAS: (kneeling with outstretched arms before a lighted cross in the chancel) "My Lord and my God!"

READER: "And Jesus said to him, 'Is it because you have seen me that you believe? Blessed be those who believe without having seen me!'"

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BENEDICTION

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### Production Notes

A wide range of adjustment is possible in this program. Many items can be eliminated or substitutes provided to adapt the service to the available resources in physical equipment and talent. There should be no hesitation in doing so.

Timing and lighting seemed to be the most important elements in making the service effective. The New Testament record does not waste words. The rapid tempo of the narrative must be sustained in the dramatic scenes.

LIGHTS. The chancel of our church was equipped with a set of purple flood lights which provided a dim illumination. The most important piece of lighting equipment was a large spot light with a color wheel. This was located in the balcony. In addition two small white flood lights were used—one at the side overhead in the balcony to illuminate Pilate and his party; the other on the chancel doorway symbolizing the tomb. A small light is needed for the reader. Regular lighting should be used in the auditorium only when needed.



# New Books

**The Earliest Gospel.** By Frederick C. Grant. Nashville, Abingdon-Cokesbury, 1943. 10p. \$2.50.

This is one of those rare books in biblical research which leaves the ordinary reader with a conviction that the scholar's effort to pull aside the veil which covers the past has resulted in a keener insight into the needs of the present. In the viewpoint of the author, the Gospel deals with the question, "Why did Jesus die?" and provides the answer, "because the Jewish leaders rejected him . . . because he wished to die, and finally . . . because it was the will of God." The material for this Gospel was the evangelistic tradition circulating in the church at Rome during the sixties of the first century, and hence the key to the book is the question, "Why did Jesus die?" the primary narrative of the book of Mark is the Passion Story.

Basic to the understanding of the book of Mark is the historical fact that early Christianity was not the result of the thought and work of a single individual, but was "a wide-spread social religious movement." This is one of the keenest insights of the book and one whose implications for modern Christianity the author has unfortunately left undeveloped.

In the chapter entitled, "Was Mark Anti-Semitic?" Professor Grant sees the writer of Mark as describing dispassionately the facts of the treatment of Jesus by the Jewish leaders and concludes that the book itself can hardly be considered to be anti-Semitic, when those who handled the tradition out of which it grew were Jews themselves. The Christian Gospel has suffered severely from being severed from the Old Testament and from Judaism, both of which it presupposes. In reality, Judaism and Christianity cannot be considered as two religions, but fundamentally, one.

I. K. B.

**Contemporary Thinking About Jesus.** By Thomas S. Kepler. Nashville, New York, Abingdon-Cokesbury Press, 1944. 429 p. \$3.50.

To review an anthology of such extent and such variety of thought upon the Founder of the Christian religion is impossible in a few words. The names of the "only fifty-five persons" from whose writings the compiler has made selections are a "who's who" in modern theology. To mention only a few might suggest favoritism.

The selections are grouped under five headings: The Nature of the Synoptic Gospels; The Portrait of Jesus in the Fourth Gospel; Jesus' Relationship to History; Eschatology and Ethics; Modern Evaluations of Jesus. These fifty-five facets of "the most uniquely attractive figure to walk upon this tiny planet," as the compiler describes Jesus in the opening sentence of his preface, reveal both the differences and the unity in the thinking of present day theologians. Such a book as this is not recommended for the average layman nor for the faint-hearted student. But it is a mine of wealth for the earnest and serious seeker after truth. It confirms the reviewer's conviction that we should never

expect unanimity with regard to Him who "is too big and too great for any individual mind to comprehend." Nor will the Protestant Church be true to its fundamental thesis so long as it puts uniformity of creed before allegiance to the spirit of Jesus.

E. L. S.

**The University and the Modern World.** By Arnold S. Nash. New York, Macmillan Company, 1943. 312 p. \$2.50.

Some will say that this book is "all gall"; at any rate it "is divided into three parts." The first takes university education apart and leaves its unadorned and unrelated scientific facts scattered and useless. Because, to the writer, the real business of the university is to put parts together so that they have some meaning or value, the fact that it has not done so is a part of a long process that has led to the decline of scientific individualism. Part two starts with this decline and shows the inadequacy of Nazism or Marxism as a philosophy of unity to fill adequately and permanently the void created by a merely "scientific" education. Each is devoted to what Gideonse calls, "The easy quackery of totalitarian therapy."

Part three is correctly titled "Towards Reconstruction," for Mr. Nash does not claim to give the complete answer, but only to show the direction along which the answer is being, and must yet be discovered. In elaborating that direction two main points stand out: first, knowledge, in the era ahead, will divine its "form" from the sociology of knowledge instead of the mathematical-physical sciences of the era behind us. Second, the real nature of our knowledge, since it must come from *somewhere*, can best come from the Judaic-Christian tradition, re-interpreted. From this point, the author makes a vigorous criticism of what is now being done in religious education and along other lines to meet the situation. He advocates a fellowship of lay theologians or Christian scholars who would find the meaning of the subjects of the university curriculum in a specifically Christian philosophy of man and his place in history, and thus create a Christian world view. A stimulating analysis that must be reckoned with.

P. R. H.

**The Varieties of New Testament Religion.** By Ernest F. Scott. New York, Charles Scribner's Sons, 1943. 310 p. \$2.75.

In this book Professor Scott applies his well-known command of the results of Biblical scholarship to answer the question, what was the religion of the early Church as reflected in the New Testament? He finds that there was no single religion in the sense in which many people have supposed there was, but varieties of religion. For example, there was Christianity as lived and understood in the first communities or groups of Christians—not yet called churches—made up mostly of Jews. Within a generation this movement passed over from its Jewish origins into the Greek world, with additions caused by that world. A whole chapter is given to the religion of Paul and the distinctive contributions that he made to the

real nature of the new religious movement. So it was with other teachers beside Paul, with the emphasis upon the apocalyptic hope in Christian teaching, with the stress upon a new way of righteous living, with the influence of the western or Roman Church, and with the later message of the Fourth Gospel. These views, distinct from each other, but not divergent, were, Dr. Scott shows, but different ways of expressing the one thing that all persons and groups held in common: the fact and the presence of the crucified and risen Christ. It is only later that we see the beginnings of the effort to weld these views into a consistent system of thought, a unity not yet, nor ever to be achieved.

P. R. H.

**A Certain Blind Man.** By Robert Elliot Fitch. New York, Charles Scribner's Sons, 1944. 181 p. \$2.00.

This interestingly written and dynamic book has much to commend it. It has a penetrating and inescapable biblical basis as one would deduce from the title of its first essay, which carries the book's title. It by no means stops with the five challenging biblical passage texts; it applies without "pulling punches" their deeper meaning for present-day American life. Seldom has a religious writer spoken more sharply. One may not agree with all his deductions and applications, but such a large portion of them are so disconcertingly true that one is made to think and stirred to act.

"The classical economists describe for us a world which one hopes to God never shall exist." The book is filled with such cutting statements which reveal the writer's courage in hewing to the line and letting the chips fall where they will. American complacency in matters economic, social, political, educational, and spiritual is taken for a ride. Nor is the author merely negative; he offers definite paths to reform.

From the viewpoint of a religious educator he has made a long-delayed defense of John Dewey's educational method. Briefly, the pseudo-followers of Dewey have prostituted one of the great teacher's principles, that of freedom, and ignored the complementary one of responsibility. Hence the present educational maze.

E. L. S.

**From Victory to Peace.** By Paul Hutchinson. Chicago, Willett, Clark and Company, 1943. 226 p. \$1.50.

Dr. Hutchinson, managing editor of the *Christian Century*, states that the writing of this book grew "out of a fear that the governments are drifting toward a bad peace." He believes that a just and durable peace can be achieved only if it embodies Christian principles such as those set forth at the Delaware Conference, and that such a peace is "realistic, attainable and required."

After stating the situation as he sees it "when Johnny comes marching home," Dr. Hutchinson calls attention to the significance of moral law and of the declarations of the Delaware Conference. This declaration, together with a number of the other most significant statements by church bodies relative



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to a just and durable peace are later given in the Appendices.

In Chapters III through IX, Dr. Hutchinson discusses in simple, clear-cut, forceful and judicious style each of several major problems involved in the achievement of a just and durable peace. He calls attention to the dangers which he sees and gives constructive principles. The author discusses the necessity for a world community—not simply for a Big Three or Big Four and not a world organized on the basis of military alliances or “power politics.” He insists that adequate and immediate attention be given to the problems of empires and to problems in our own country of racial discrimination. The factors involved in the question of “who shall be armed” are pointed out and the author gives a positive proposal as to how to treat our enemies after the war. The problem of hunger and its relation to war is discussed.

This little book is excellent for individual reading and also as a basis for group study. It should do much to clarify situations, stimulate thought and direct readers to think through world problems in a Christian way.

M. L. P.

**The Fall of Christianity.** By G. J. Heering. New York, Fellowship Publications, 1943. 243 p. \$1.50.

G. J. Heering, Professor in the Remonstrant Seminary at the University of Leyden, Holland, published this book in Holland in 1928. It was translated and issued in Great Britain in 1930, and in the United States in December, 1943. Its thesis is that the Christian Church of the first centuries took a positive stand against war and the absolute authority of the State. Since Constantine, the Church has steadily retreated before encroachments of war and the State. In this retreat can be seen the fall of Christianity. The book deals profoundly with spiritual, moral, and ethical problems covering Christianity and the State, the State and war, morality and war, and the task of Christianity today.

Dr. Heering begins with the Christian faith, works out to the problem of war, and judges it and rejects it in light of that faith. E. Stanley Jones, in the foreword, puts it: “The book is Holland centered—yet it

is universal.” Written in 1928, it forecasts correctly many of the things now happening. It is a scholarly contribution to our present-day concerns about the validity of our Christian faith and our relations to the State and war.

J. B. K.

**On Beginning from Within.** By Douglas V. Steers. New York, Harper and Brothers, 1943. 149 p. \$1.50.

The author, Professor of Philosophy at Haverford College, in this series of essays expresses his eagerness for man to develop his inner life. In them, he deals with the relation of the true Christian to society. He indicates the source of authority which he exercises among his fellows. He suggests ways of developing the inner life through devotional exercises, and shows the debt of theology to devotion. Finally, he considers the prospect of death both as a means of individuation and as a way for making man sense his dependence upon God. Throughout, he shows how God works on men and society in an individual way, and pleads that “it is this infinite worth of each individual to God that operates, wherever the Christian religion has not atrophied, to level any order of rank in society built on race, nationality, class or native talents.” This is a thought-provoking book in this day of collective action.

W.E.D.

**When Peoples Meet.** By Alain Locke and Bernhard J. Stern. New York, Progressive Education Association, 1942. 756 p. \$3.50.

This volume brings together in well organized form the authoritative literature dealing with racial and cultural contacts and conflicts. The work of 76 specialists is drawn upon to make it a source book of unusual comprehensiveness and scope. The material is outlined as follows: Cultural Contact and the Growth of Civilization; Varieties of Culture Contact, the Ways of Dominant Peoples; Devices of Power; the Ways of Submerged Peoples; Tactics of Survival and Counter-assertions; the Contemporary Scene in Intercultural Relations.

H. C. M.

**Theology in Transition.** By Walter Marshall Horton. New York, Harper and Brothers, 1943. 196 p. \$2.50.

An abbreviated reprint of two earlier books by the same author, this volume describes the decadence of theological liberalism as the trend toward the neo-Augustinianism of Karl Barth and his followers. Horton takes a constructive, mediating position in “realistic” theology. The “human predicament” at the necessity of divine intervention achieving salvation are recognized. But the author is keenly alert also to the significance of science, psychiatry, social amelioration and the Christian’s social responsibility. His “realistic plan of salvation” will be very helpful to those bewildered by the theological cross currents.

H. C. M.

**A Portrait of Jesus.** By Sherwood Eddy. New York, Harper and Brothers, 1943. 231 p. \$2.00.

Basing his biographical study on an examination of the Gospels, and taking into account historical, critical, and interpretive problems, Sherwood Eddy has forcefully portrayed the Jesus of history and the Christ of experience. In a portrait of the man Jesus from his public baptism to his crucifixion Dr. Eddy has fused his scholarship and his abiding faith. A vivid presentation of the Kingdom of God, its pertinence for the twentieth century, and the power of “the living Christ, transcendent, eternal, and divine, and as able to transform life in the twentieth century as on the hills of Palestine,” makes this a valuable book for teachers and lay leaders.

J. B. K.

**The Secret of Soviet Strength.** By Hewlett Johnson. New York, International Publishers, 1944. 160 p. Paper \$35, Cloth \$1.50.

“Every word written in *The Secret of Soviet Strength*, and in my earlier and more comprehensive book, *The Soviet Power*, receives daily and hourly confirmation on the Eastern battle front where Hitler’s armies reel before Red Army blows.” Such is the opening sentence of the author’s preface. He presents almost a millennial interpretation of the Communist regime. Yet the whole world must know by now that this is a far truer picture of the astounding achievements of the Soviet economy, philosophy, and leadership than had seemed credible to the hostile capitalist world, preceding the German invasion. Russia “has something.” It behooves us to find out what it is. This is one convincing interpretation.

H. M. C.

**Rising Above Color.** Edited by Philip Henry Lotz. New York, Fleming H. Revell, 1943. 112 p. \$1.50.

Fascinating stories of thirteen outstanding Negroes who have made important contributions to society. Those included are Roland Hayes, Richard Allen, Walter White, W. E. B. DuBois, Robert R. Moton, Marian Anderson, Frederick Douglass, Daniel H. Williams, Booker T. Washington, Paul Laurence Dunbar, James Weldon Johnson, Samuel Coleridge-Taylor and George Washington Carver. Questions for discussion, references for further study and, in some cases, suggested projects are given in connection with each life story.

This book is a new volume in the well-known series on Creative Personalities edited by Mr. Lotz. Contributors to this volume are: Frank C. Lankard, Harold B. Huntington



Leile Desjardins, F. W. Clelland, Mary E. Nixey and Roy Wilkins.

M. L. P.

**The Short Story of Jesus.** By Walter A. Rie. New York, Charles Scribner's Sons, 1943. 238 p. \$2.50.

This story of Jesus, set against a background of continuity and customs of the time, reveals for the reader the drama and power of his experiences and those of his followers. In avoiding consideration of the problems of the theologian and pedantic methods, the author provided a most readable account in what might be termed a popular way. He relates the story under the following headings: Introductory, Galilee, Retirement, and Jerusalem. His is a fresh approach to the age-old story.

**The Romance of the Ministry.** By Raymond Calkins. Boston, Chicago, Pilgrim Press, 1944. 253 p. \$2.00.

In warm, simple, intimate style the author shares the wisdom of a long and fruitful experience in the ministry. Replete with illustrations, the book covers the whole range of the pastor's work and without over-idealizing minimizing the demands of the ministry, presents a picture which should inspire any minister to renewed faith in his high calling. The book is highly recommended for any minister who needs a lift and who will dare measure itself against the specifications carefully drawn. It will be especially helpful to young ministers.

**A Compend of Luther's Theology.** Edited by Hugh Thomson Kerr, Jr. Philadelphia, The Westminster Press, 1943. 253 p. \$2.00.

This is a book that many a student, pastor, and Christian layman will appreciate. As the author himself says, it is not a book for the scholars or the experts, but it does give a very fine cross-section of Luther's thinking in the basic areas of theology. The specific selections which are included in this book are organized in a consistent, progressive and helpful way. Moreover, the organization of the book makes it amazingly interesting reading.

## Books Received

† **A CERTAIN BLIND MAN** by Robert Elliot Hitch. New York, Charles Scribner's Sons, 1944. 181 p. \$2.00.

\* **CHRISTIAN EDUCATION** by James DeForest Murch. Cincinnati, Standard Publishing Company, 1943. 416 p. \$2.50.

† **CONTEMPORARY THINKING ABOUT JESUS** by Thomas S. Kepler. Nashville and New York, Abingdon-Cokesbury Press, 1944. 429 p. \$3.50.

† **THE FALL OF CHRISTIANITY** by G. J. Heering. New York, Fellowship Publication, 1943. 243 p. \$1.50.

**GENERALISSIMO AND MADAME CHIANG KAI-SHEK** by Basil Miller. Grand Rapids, Zondervan Publishing House, 1943. 181 p. \$1.50.

**GEORGE WASHINGTON CARVER, God's Ebony Scientist**, by Basil Miller. Grand Rapids, Zondervan Publishing House, 1943. 166 p. \$1.50.

**GOD AND THESE TIMES** by Howard J. Chidley. Philadelphia, Blakiston Company, 1943. 128 p. \$1.50.

**POINTS FOR EMPHASIS. A Vest Pocket Commentary** by Hight C. Moore. Nashville, Broadman Press, 1944. 200 p. \$.35; quantity prices.

\* To be reviewed.  
† Reviewed in this issue.

## Consider the Days

by MAUDE ROYDEN

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600 Lexington Ave., New York, N. Y.

**PRAYING HYDE, A Man of Prayer**, by Basil Miller. Grand Rapids, Zondervan Publishing House, 1943. 132 p. \$1.25.

† **RIISING ABOVE COLOR** edited by Philip Henry Lotz. New York, Fleming H. Revell, 1943. 112 p. \$1.50.

† **THE ROMANCE OF THE MINISTRY** by Raymond Calkins. Boston and Chicago, Pilgrim Press, 1944. 253 p. \$2.00.

**THE SANCTUARY. Daily Devotional Readings for Lent** by Lucius H. Bugbee. New York and Nashville, Abingdon-Cokesbury Press, 1944. 47 p. \$.05; quantity prices.

† **THE SECRET OF SOVIET STRENGTH** by Hewlett Johnson. New York, International Publishers, 1943. 160 p. Paper, \$.35; Cloth, \$1.50.

\* **THE VITALITY OF THE CHRISTIAN TRADITION** by George F. Thomas, editor. New York, Harper and Brothers, 1944. 354 p. \$3.00.

## Graded Curriculum

(Continued from page 34)

**Christianity**, "The Variety of Racial and National Contributions to Christianity," "The Evangelistic Proclamation of the Gospel," "The Christianizing of the Christian's World," and "The Future of the Christian World Mission."

**WYER, SAMUEL S. and BURKHART, ROY A.** *How to Win the Peace*. Columbus, Ohio, First Community Church, 1320 Cambridge Boulevard, Columbus, Ohio, 1943. Single copy, \$.25; 10 or more, \$.15 each.

Discussion guide to help adult groups in the average church problems of winning the peace and world order. Quotes sources supporting the different opinions. Includes a World Charter for the United Nations which should be the center of some valuable discussions.

### V. General

#### A. Bible

**GAINES, M. C.**, editor. *Scripts by Montgomery Mulford*; illustrations by Don Cameron. *Picture Stories from the Bible*. New York 12, J. R. Publishing Company, 1943. 232 p. \$.50.

The Old Testament given chronologically in color pictures and continuity.

#### B. Drama

**WEFER, MARION.** *"And the Angel Said, . . ."* Philadelphia 7, Westminster Press, 1943. 16 p. \$.25.

A Christmas play

#### C. General

**WILSON, KENNETH L.**, arranger. Brinton Turkle and W. H. Wickham, illustrators. *Hero of Burma. The Story of Dr. Gordon S. Seagrave. Told in Pictures*. Philadelphia, Judson Press, 1943. 64 p. \$.40.

The story of Dr. Seagrave, a medical man who believed that one could preach as effectively with hands as with mouth, and his work in Burma.

## Appropriate Gift Books for Easter



### HIS MOTHER

By G. M. Anderson

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## GOD LIVES IN HOMES

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Told in two parts, "Meditations for Mothers" and "Prayers of a Modern Family," this little gift volume is a source of inspiration to all who read it.

"These meditations in the form of prayers, concerning aspects and events of family life, are about the finest thing of this nature that this reviewer has seen. They follow the whole cycle of a generation from marriage, through the birth, growth, and training of children; and the vicissitudes of family life, to the adulthood of children, a son's going to war, and a daughter's betrothal."

—The Christian Century

## JESUS SPEAKS

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—The Presbyterian Tribune

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—The Methodist Recorder

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## The Journal This Month

**D**R. JAMES GORDON GILKEY is beginning a brief series of meditations on the meaning of God in human life. His appealing and persuasive style, shown in a number of books of which the most recent is *God Will Help You*, has brought him a wide following.

"Teaching the Bible Through Activities" looks as if it were intended for the teachers of children's classes, which indeed it is, but it should be read also by pastors, superintendents, board of education members and others who could profit by a short and interesting course on modern teaching methods. It would help them understand the seemingly irrelevant things that go on sometimes in the children's division.

The way time zips by, we have to keep moving to remind you early enough of the various things you should be planning to do. Like getting ready for National Family Week in May. The articles by Dr. Forsyth and Mr. Aiken should be sufficient inspiration to initiate many interesting activities. Or like vacation Bible schools. Summer seems a long time off just now but there is so much to do in organizing a vacation school that it is none too soon to start. Miss Murphy tells what some people around the country did last summer. Her story is not inclusive, for other good reports will be given in the months ahead. Dr. Stock presents a challenge that will doubtless interest many directors of religious education and their churches.

There is still ample time to plan to use the Easter program "On the Third Day" this year. If there is someone to direct the whole program it could easily be prepared in the month between now and Easter. The service sounds as if it would be very effective, doesn't it? And don't overlook the article "Inter-Church Drama." That was an unusual and stimulating project.

## For Courses on World Order

**A**LL TEACHERS and speakers dealing with the issues of the church and the post-war world will find unusually comprehensive and competent help in the October 1943 issue of the *International Journal of Religious Education*. As you will remember, that was a special one on "Education for World Order." It contained a lesson course for young people and adults by John Irwin, a number of supporting articles, and a

fine series of worship programs on the same theme. It would be well for all members of the class to have this as resource material. Copies are still available at 15c each, ten for \$1.00.

## Pomp and Circumstance

**O**NE OF MR. J. L. KRAFT'S MANY accomplishments was omitted from the impressive list given on page 2 of this issue. This is his gift as a teller of humorous stories. Mr. Kraft demonstrated this talent at the time of the ceremony mentioned on that page. The luncheon was held in the Grand Ball Room of the Stevens Hotel in Chicago, amid great mirrors, glittering chandeliers and gilt decorations. The seven hundred guests seated at the small tables below the long speakers' table represented the elite of the religious education fraternity, with titles and academic degrees as thick as huckleberries in spring. Mr. Kraft was presented by President Arlo Ayers Brown of Drew University; the audience rose, applauding; and the photographers

flashed their bulbs. Mr. Kraft responded with becoming modesty and told this story:

The former Governor Talmadge of Georgia was driving from his country home into Atlanta for a political rally. As his limousine rolled smoothly down the highway the governor saw a small boy trudging along by the side of the road. He told his chauffeur to stop and invited the boy to join him in the back seat. The ensuing conversation revealed that the boy was headed for Atlanta to attend the rally.

"Have you ever seen the governor?" asked Mr. Talmadge. "No, sir." "Know what he looks like?" "No, sir, but I've heard a lot about him."

As the car entered the city a police escort joined it. Accompanied by screaming whistles they rushed to the place of the rally. As the car moved down the crowded street, with people cheering on either side, the governor smiled at the boy and said, "Now, do you know who the governor is?"

"No, sir," said the boy, "but it must be one of us."

## Where Honor Is Due

**M**R. HARRY ELLWOOD PAISLEY, citizen of Philadelphia and of the Kingdom of God, is the recipient of the first State Award in the Russell Colgate Distinguished Service Citation Plan. These citations are given for outstanding achievements in religious education at three levels: national, state, and city. As described on page 2 of this issue, Mr. J. L. Kraft was given the first National Award.



Mr. Paisley has been president since 1930 of the Pennsylvania State Council of Christian Education, and is also president of the Philadelphia Sunday School Council. He is a member of the International Council of Religious Education and of several other inter-church agencies. For forty-five years he has been superintendent of the Bible School of the Trinity Reformed Church in Philadelphia. He is also a teacher of a men's Bible class, an elder, president of the Official Board and representative of the congregation to the Philadelphia Synod, Evangelical and Reformed Church.

The award was made by the Administrative Committee of the Russell Colgate Citation upon recommendation by the State Council. It was conferred upon him at his own church on Sunday afternoon, January 23. This was known as "Paisley Day" in Philadelphia. The church was crowded with friends and music was played by a band from among the employees of the Reading Railroad. Dr. Richard Hoiland made the address on behalf of the International Council and presented the citation which included an engraved certificate and a watch chain emblem.

In the traditional fashion Mr. Paisley began his business career as office boy in the Treasury Department of the Philadelphia and Reading Railroad Company. He "polished up the handle of the big front door" so effectively that in 1908 he became Treasurer of this Company and, after its division, Treasurer of the Reading Company. He retired from active service in 1938 after a service with the Company of over fifty-four years.

It is to the honor of American Protestantism that it has developed so many business men like Mr. Paisley who have devoted to the cause of Christian education their energy, personal talents and statesmanlike intelligence. To them belongs the honor they never thought of seeking.